







L. R. Martin

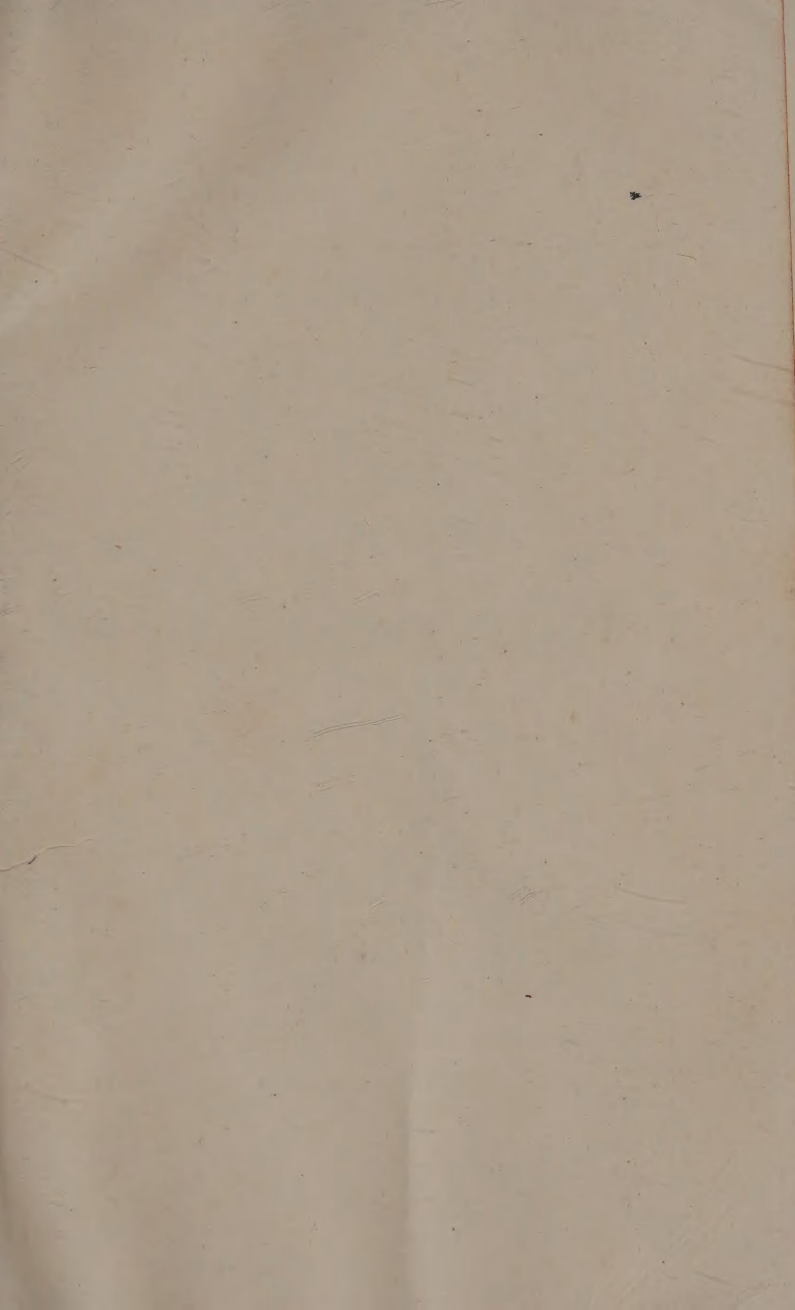


















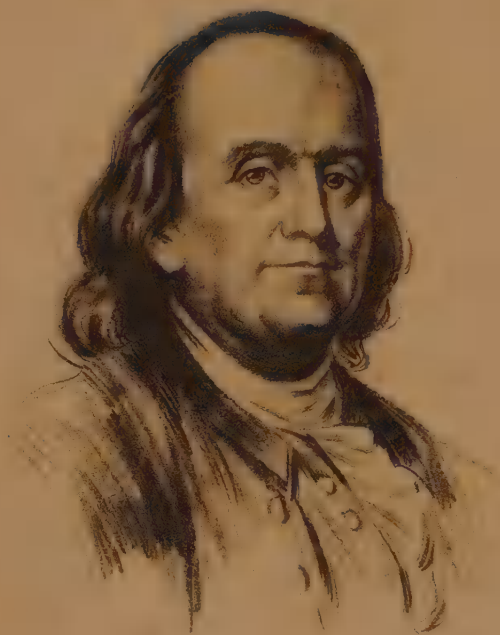


# AN AMERICAN BIBLE









# AN AMERICAN BIBLE

*Edited by*  
ALICE HUBBARD



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by  
Elbert Hubbard

# F O R E W O R D

**I**N courts of law, the phrase "I believe" has no standing. Never a witness gives testimony but that he is cautioned thus, "Tell us what you know, not what you believe." ☛ ☛

In theology, belief has always been regarded as more important than that which your senses say is so. ☛ Almost without exception, "belief" is a legacy, an importation—something borrowed, an echo, and often an echo of an echo.

The Creed of the Future will begin, "I know," not, "I believe." And this creed will not be forced upon the people ☛ ☛

It will carry with it no coercion, no blackmail, no promise of an eternal life of idleness and ease if you accept it, and no threat of hell if you don't ☛ ☛

It will have no paid, professional priesthood, claiming honors, rebates and exemptions, nor will it hold estates free from taxation. It will not organize itself into a system, marry itself to the State, and call on the police for support. It will be so reasonable, so in the line of self-preservation, that no sane man or woman will reject it, and when we really begin to live it we will cease to talk about it.

As a suggestion and first rough draft, we submit this.  
I KNOW:

That I am here

In a world where nothing is permanent but change,  
And that in degree I, myself, can change the form of things

And influence a few people ;

And that I am influenced by these and other people ;  
That I am influenced by the example and by the work of men who are no longer alive,

And that the work I now do will in degree influence people who may live after my life has changed into other forms ;



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That a certain attitude of mind and habit of action  
on my part will add to the peace, happiness and well-  
being of other people,  
And that a different thought and action on my part  
will bring pain and discord to others ;  
That if I would secure reasonable happiness for myself,  
I must give out good-will to others ;  
That to better my own condition I must practise  
mutuality ;  
That bodily health is necessary to continued and  
effective work ; That I am ruled largely by habit ;  
That habit is a form of exercise ;  
That up to a certain point, exercise means increased  
strength or ease in effort ;  
That all life is the expression of spirit ;  
That my spirit influences my body,  
And my body influences my spirit ;  
That the universe to me is very beautiful, and every-  
thing and everybody in it good and beautiful, when  
my body and my spirit are in harmonious mood ;  
That my thoughts are hopeful and helpful unless I  
am filled with fear,  
And that to eliminate fear my life must be dedicated  
to useful work—work in which I forget myself ;  
That fresh air in abundance, and moderate, systematic  
exercise in the open air are the part of wisdom ;  
That I can not afford, for my own sake, to be resentful  
nor quick to take offense ;  
That happiness is a great power for good,  
And that happiness is not possible without moderation  
and equanimity ;  
That time turns all discords into harmony if men will  
but be kind and patient,  
And that the reward which life holds out for work is  
not idleness nor rest, nor immunity from work, but  
increased capacity, **GREATER DIFFICULTIES,**  
**MORE WORK** so so

—ELBERT HUBBARD

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# INTRODUCTION

As the years go by, there will be constructed  
other bibles and better bibles.—*Alice Hubbard*



# INTRODUCTION

THE word *bible* means "book." Once the world had, practically, but one book. Until a century ago books were few and they were costly. Only wealthy people could own them. Not many people could read and write.

Books were written painstakingly by learned men; and any man who could read and write was looked upon as educated.

Naturally, when a book was made, there was a desire to put into it all the wisdom the writer could gather together. Long years were required to make one copy of the Old and the New Testaments, and the book was very precious. The men who worked upon it were set apart for this sacred task. Reverence for the man and his work increased as he continued to give his life for it.

Then, too, he who could read possessed secrets which ordinary men could not know. In England, a few hundred years ago, a man was exempt from punishment if he could read and write. Often the judges who tried the prisoner could do neither.

Superstition has ever been a strong factor in influencing the actions of people. It has been the strongest force in attracting man to a particular religious belief. The book which was accepted by people in authority as containing the most wisdom was the most holy book and became The Book, or, the Bible. A king appointed a committee to decide upon what was holy in it. The Bible of the Hebrews and of the Christians is now only one of many books that contain wisdom and good counsel.

American people who live on the fortieth parallel, in the Twentieth Century, need a book—many books—of truth, for truth is relative, not fixed nor static. This book, which we call *An American Bible*, is for people on this continent.

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This American Bible is fitted to the needs of men and women now on earth, and the hope is that it will help them to live—we can die without assistance. Any one may accept or reject it, may add to it or subtract from it ☛ ☛

As the years go by, there will be constructed other bibles and better bibles.

**A**MERICAN people have distinct needs. They think, and have a thinking, unfolding world with which to deal.

There have been no new religions since religions were new; but in Seventeen Hundred Seventy-six there began to grow an American religion—not a religion of gods, but a religion for men ☛ ☛ And in Eighteen Hundred Seventy-six there began to grow the religion which is for all women and all men. Americans need a practical bible which will inspire them for their day's work. We need a bible that shall give us facts concerning business principles, acceptable and honorable—principles that apply to new methods, new morals, new needs. We need a bible that shall teach us to be well, and how to keep well; that will inspire us to obey the common laws of health; how to exercise, work, play, think; how to breathe and to eat ☛ We need instruction in the democracy of man's own self, the family, the town, the State, the general government. Europeans say that America has no poor. Americans want to make this literally true. America demands that man shall be economically free, and she gives the opportunity. So the American Bible must treat of Economics—the highest science man has yet discovered ☛ ☛ This bible must teach the philosophy of business and show how it benefits man.

It must show, too, the beauty and poetry of business, as well as that it is the means by which man has evolved. The American Bible must show us that


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life is very simple, and that all the beauty and luxury we can use, all of anything and everything we can use, is right at hand ☛ It must be a book that does not require a priesthood to explain and expound. It must be a book that appeals to commonsense, and one that requires neither apology nor defense ☛ ☛

It will teach us that to eat more than the body uses brings disease and then death—also, that to read and study and not use the knowledge brings auto-intoxication or ankylosis. This American Bible will teach us that every energy of man was made to use, and that death follows disuse and misuse.

It will teach the practical application of the Golden Rule; that women were born free and equal with men in every and all natural right; that woman has every right, as has man, to life, liberty and happiness ☛ ☛

This American Bible must be simple and practical, in order to meet the needs of Americans, who are essentially a plain, practical, upright, progressive, evolving people, intent on obeying the divine law of self-preservation. For these reasons, we have selected practical truth concerning every-day life, from the writings of eight Americans.

  
**B**ENJAMIN FRANKLIN was the man of energy, the typical American, one of the few educated men of all history.

He was the youngest son of Josiah and Abiah Franklin, and one of a family of seventeen children. His father was a poor candlemaker and soap-boiler of Boston ☛ ☛

Benjamin Franklin became a businessman, a financier, an inventor, a philosopher, a statesman, a diplomat—a man of affairs.

He lived obedient to the simple rules that bring to man the best results in liberty and happiness. He made his own opportunities!

He started with the capital of health, good-will,

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determination to win success, and an energy which never flagged. And be it said to his credit as a teacher, he kept this capital to the end of his life. In business he laid well the foundation for every man's success—economic independence ☞ When he had all the experience he wanted in business, and had money besides, he gave his time and energy to public interests ☞ He founded the first public library in America. While he was Postmaster-General for the Colonies, he founded our postal system. He established the University of Pennsylvania. It was he who first demonstrated that lightning and electricity are the same.

America needed him to represent her in Europe, and he went. He was statesman, diplomat, financier, for a new nation and a people in trouble. He was always a philosopher, and he was ever a student. He had the "four habits" which are necessary to develop Americans: the health habit, the work habit, the study habit, the play habit. He was a cultured gentleman, at home with any class of people. His society was sought in the court of France, and he was welcomed in the most popular salons of Paris. ¶ So great was he in personality that he could set the fashion of homespun, Deborah-made clothes ☞ Franklin was always the honest, simple, democratic, American gentleman, who loved truth above all else ☞ ☞

He believed that for man to develop his body, his brain, his sense of beauty and refinement, was the best use to which he could give his life.

He knew various countries, all peoples, all types of men and women, therefore he knew Americans as few Americans could.

He knew the principles upon which this country is founded. Deep in his heart he held noble ideals. The intent of his writings is to teach and to inspire us to live with these sentiments clearly before us.

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**T**HOMAS JEFFERSON, democrat—framer of the Declaration of Independence—lawyer, educator, diplomat, stands side by side with Franklin. Jefferson taught a nation to love to govern itself. He showed that the purpose of government is to benefit the people. Our government was instituted for the people, by the people, and those who hold office are to be of the people.

The young Republic made this man President of the United States. He rode to the Capitol building alone, on horseback; tied his horse; went in and took the oath of office as a private citizen assuming a great and grave responsibility.

Thomas Jefferson established no court at Washington. He did not ape and imitate nobility. There was only one nobility he recognized, and that was the nobility of character. He lived his simple life there, and his business was to work for the people.

Thomas Jefferson was a Democrat, and he believed in political and natural equality as opposed to aristocracy.

He had prescience. He was so great that he saw that the days of conquest were passing, and he took the initial step in modern business when he made the Louisiana Purchase. This is the greatest act of his entire life.

He saw that the day would dawn when the religion of our mothers would not be good enough for us, because he knew we are an evolving race; that freedom of thought is necessary to freedom of action. So he laid the foundation for separation of Church and School, Church and State. We have not yet recognized that one structure is independent of the other. There is an underground connection between Church and School—a sort of subway. And the country still feels a little safer if a candidate for political office “goes to church.”

Yet there is no wall nor roof holding them together.

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They are fundamentally free, because Thomas Jefferson knew that they must be free ☪ ☪

The man who wrote the Declaration of Independence put the thought of human rights forever before the world. In Seventeen Hundred Seventy-six it made all tyrants tremble; today they know that death to tyranny is near, even at the door.

The Declaration of Independence was the announcement of the new birth of the world. Thomas Jefferson laid a foundation for Democracy for all nations ☪ Democracy amalgamates the classes of master and slave, rich and poor, patrician and plebeian, for Democracy is a recognition of monism—"ye are all brethren." ☪ ☪

Thomas Jefferson, the man of culture, of refinement, the lover, the husband, the father, lived the life he taught. This country would do well to catch up with Thomas Jefferson.

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**T**HOMAS PAINE, the patriot, lover of liberty, American in spirit, taught the world that liberty is the natural right of every human being. He loved freedom for himself, but he could not enjoy what was not within the reach of all. "Where liberty is, there is my home," said Jefferson. "Where liberty is not, there is my home," said Paine. His work was to make all men long for their birthright ☪ ☪

He came to America when this country needed a great brain to formulate into an argument a divine feeling which American men and women could not express for themselves. He wrote his thoughts in clear, limpid English which he who read could understand. He printed and distributed at his own expense many thousands of pamphlets because he wanted the people to know that in Seventeen Hundred Seventy-six there was an opportunity to give to mankind its birthright—freedom. He knew it would take many

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years for man to be born free, because man is entangled and enmeshed in a network of bondage. Superstitions, fears, barbaric instincts are still man's inheritance. A free man—the superman—is as yet only a hope and a beautiful dream. But it is a dream which shall yet come true ☛ ☛

Thomas Paine was a great factor in giving to us thoughts which are growing. The result must be a nation where men may be born with their divine birthright of Liberty.

England, France and America were made more noble, more intelligent, more civilized by the work he did for each country and for all countries. No nation of the world has forgotten Paine, and certainly no religious sect has. He wrote of the rights of man when men believed that only gods had rights. At best, men had only privileges. Today we dare to affirm that women as well as men have rights. Paine was the pioneer of this thought. The "Rights of Man" will never die so long as men have rights.

☛ He believed that even in his time man was passing from the age when man's actions were the result of his passions; that man was leaving the confines of the dominion of animals, and that the age of reason was here, even at the door ☛ ☛

Paine was a Quaker by birth and a friend by nature. The world was his home, mankind were his friends, to do good was his religion.

ABRAHAM LINCOLN, liberator of men, man of the people! He was so wise that he knew there was no freedom for any man while any man was a slave ☛ ☛

There is no one in history with whom to compare Lincoln. He was a unique figure. His work was unique and individual. He saved the people from themselves. America was in great peril. When the North hated the South and the South hated the North—bitter



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foes—Lincoln was counselor for the whole country. He was neither Confederate nor Federal. He was foe to no man. He was the friend to all and to each—the savior of his country.

No man then knew better than did Lincoln the worth to civilization of this Republic. He knew how precious was the life of this form of government, and his whole desire was to preserve it.

It is easy to act when judgment says, "This side is right and that side is wrong." Lincoln knew that both the North and the South were right and wrong. He had to deal with that hydra-headed monster, the people. The multitude must be educated, made to see that others had rights, even when these others were wrong.

But Lincoln's work was not to teach. He must act. Preachers, teachers, lecturers, even private citizens, harangued, stormed, became embittered. It was a time when feeling, not judgment, was in the saddle and riding mankind.

Editors of newspapers and magazines praised, blamed and denounced this great executive. He stopped for none of this. He had no personal griefs, although invectives were hurled at him. Out of this chaos and turmoil, he created, set in order, brought peace, and saved the country from the ruin which threatened.

¶ No man today doubts the honesty of the heart of this great man, and few doubt the wisdom of his acts. Time has vindicated his deeds.

He charmed men by his integrity and his nobility of soul.

He believed in the common people, and knew that eventually they would see the right. He was willing to wait for them to see for themselves, and to let time adjust men to conditions inevitable.

Lincoln was a child of Nature, so close to the source of wisdom that he did not need to call upon books nor educators from schools, for his brain and heart




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divined the wisdom of the ages. His will and courage overcame the opposition of friend and foe, so that the ship of State weathered the most fearful storm any nation could endure.

Lincoln was the man of heart and will and brain; the man who worked for all of the people all of the time ☛ ☛

He loved humanity. His life was spent in serving humanity ☛ ☛

ALT WHITMAN, of whom Thoreau said, "He is Democracy," expressed for America the spirit of liberty. This man was born free, and he was never in bonds to traditions. He kept his body and brain unshackled, and he lived, loved and worked unconventionally in a conventional world ☛ ☛

He lived his own life of thought, and he expressed his thoughts in his own way. To him man was greater than the laws man had made, or the gods man had made, and he said so—easily, naturally and frankly. Whitman knew that he, himself, typified humanity, and so he sang the "Song of Myself," believing that this song was the honest thought of honest minds.

☛ Patriotism is a positive quality—it is love of country, and does not involve hatred of other countries. A patriot is one who loves his country, supports it, and works for its good. His individual interests are absorbed into the interest for the whole. He spends his time and energy for the people. Only a free man could be a patriot. He must have perspective and genuine faith. Such men are few ☛ ☛

Whitman was a genuine patriot who loved his country because his country, he believed, would afford opportunity for the development of men and women who would be children of liberty.

He loved Nature. He believed that the Great Power manifests Itself through all phenomena and every

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form of life ; that there is in Nature no high and low, no good and bad, but that all is high and good ☞ ☞ Things petty and small did not interest him. He had a perspective of life, and saw as many seers have not yet seen ☞ ☞

He loved men as individuals, as types, and as principles personified. He mourned the death of Lincoln as one incarnate for another. And who can forget the words of Lincoln when he first saw Whitman, " There goes a man ! " ¶ Whitman could lose himself in the universal. Egotists such as he can do this. He did not feel as the dying soldier—" I am that man," said Whitman ☞ ☞

Walt Whitman had the dramatic perception, lived the life of all things, and he taught others the beauty of such living. ¶ Whatever is, is good, was his attitude toward the world of Nature.

He taught these : Live your own life. Be free ☞ Be honest. Dare to sing the song of " Myself."

**R**OBERT INGERSOLL was humorist, iconoclast, and lover of humanity. It is said that the difference between man and the lower animals is that man has the ability to laugh.

When you laugh you relax, and when you relax you give freedom to muscles, nerves and brain-cells. Man seldom has use of his reason when his brain is tense. The sense of humor makes a condition where reason can act ☞ ☞

Ingersoll knew that he must make his appeal to man's brain. Paine knew this, too, and so did Voltaire, and Rousseau. But it is a winding way to reach the reason of most people. The unenlightened mind is in serious, solemn darkness.

Ingersoll let the light of human sympathy penetrate first, and from the good nature which followed, he added good humor, then sent shafts of wit ☞ ☞

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He showed that not God, but man's conception of a god, was preposterous, ridiculous, childish, unjust, impossible. For those who would listen he showed the way to get a perspective and see mythology as mythology, no matter where its record was found.

¶ He caused men and women to use the same reasoning faculties when contemplating the character of a god as of a man, of history in one book as in another. He knew their conclusions would then be sensible and bring a degree of peace and happiness unknown before to the world ☞ ☞

Ingersoll taught that what was wrong for men ought to be wrong for gods and saints ; that what was considered not good, sin, for man on earth, should not be considered as fit for reward in heaven ; that there was no justice in eternal punishment for temporal or temporary sins.

Ingersoll asked men to be men—gentlemen in their religion, as they were in their politics and in their relations with their neighbors and families ☞ ☞

Especially did he ask justice, plain common justice, for women and children, and for all those who were not physically able to enforce their right to life, liberty and the pursuit of happiness.

He asked consideration for criminals, those who had actually done wrong to their fellow-men.

He pleaded for Christians and Infidels alike to follow the Golden Rule, and do unto others as they would have these others do unto them ☞ ☞

Robert Ingersoll preferred to every political and social honor the privilege of freeing humanity from the shackles of bondage and fear. He knew no holier thing than truth. He preferred using his own reason to receiving popular applause or approbation. His keen wit, clear brain and merciless sarcasm uncrowned the King of Superstition and made him a puppet in the court of reason ☞ ☞

He dethroned for us the God of Wrath, and proved

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himself to be more noble, more lovable, more godlike, than the Jehovah of the Jews. No god today is so well loved as is this man ☞ ☞

**R**ALPH WALDO EMERSON was our modern Plato. He brought from Asia and the East all that was applicable to Americans. The best of the philosophy of India, Egypt, Assyria, Greece and Rome was his.

He was "the culminating flower" of a long line of New England clergymen, and he inherited not only the tendency to study but to think. "Beware when Nature sets loose a thinker in the land," he said. And Emerson himself had to beware, for his thinking caused men to fear for their theology ☞ ☞

Unitarians were supposed to be liberal. Emerson found that no denomination more surely than they has the god Terminus erected as limits beyond which no man may think with safety.

But no one could mark the boundary and confines for Emerson's thought. He was master of his own mind.

☞ No man had ever lived before Emerson who thought with less restraint. Had he lived in the time of Servetus he would doubtless have had a tragic death.

Had he spoken in terms such as Ingersoll used, he would have been denounced as infidel—dangerous to mankind ☞ ☞

But Emerson used always the scholarly expression, the chaste form, and the classic allusion. His heresy was cultured and gentle. His appeal was to the student mind, to men and women who lived in the realm of thought more than in the world of feeling.

So Emerson was not feared by the common people—they did not know of him. The "Divinity Address" was nothing to them. The symbols of Greek and Roman mythology meant nothing to the churchgoing people of America ☞ ☞

But when Ingersoll talked frankly of the "Mistakes

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of Moses," the veil of the temple was rent in twain, and fathers and mothers clasped their children in their arms to keep them from impending, imminent danger ☛ ☛

Ingersoll was denounced by preachers, teachers and school boards.

Emerson's philosophy stole softly into homes of conservative culture and remained as one of the household, because he made heresy, pantheism and reason so beautiful and necessary that no one wanted to turn them away ☛ Father Taylor said that if Emerson were sent to Hell he would change the climate and start immigration in that direction. Literally he did these things for New England ☛ ☛ Concord, Massachusetts, proudly claims him as her First Citizen. The city of Boston boasts of him as her most learned Native Son.

America is proud to call him her great thinker, scholar and teacher, also poet and philosopher ☛ We return again and again to his teaching for mental stimulant and soul tonic.

He has made for Americans a philosophy that applies to the conduct of life, and in it is the wisdom of the ages ☛ ☛

ALBERT HUBBARD, the most positive human force of his time, is a man of genius in business, in art, in literature, in philosophy. He is an idealist, dreamer, orator, scientist. In his knowledge of the fundamental, practical affairs of living, in business, in human interests, in education, politics and law he seems without a competitor ☛ ☛ He is like Jefferson in his democracy, in teaching a nation to love to govern itself and to simplify all living ☛ ☛

He is like Paine in his love for liberty and in his desire that all shall be free to act in freedom and to think in freedom.

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He is like Lincoln in that he would free all mankind. He, too, knows that there can be no free man on the earth so long as there is one slave ☛ ☛

Elbert Hubbard sees, too, that just so long as there is one woman who is denied any right that man claims for himself, there is no free man ; that no man can be a superior, true American, so long as one woman is denied her birthright of life, liberty and happiness.

☛ He knows that freedom to think and act without withholding that right from any other, evolves humanity. Therefore he gives his best energy to inspiring men and women to think and to act, each for himself. He pleads for the rights of children, for so-called criminals, for the insane, the weak, and all those who having failed to be a friend to themselves, need friendship most. The Golden Rule is his rule of life.

His work is to emancipate American men and women from being slaves to useless customs, outgrown mental habits, outgrown religion, outgrown laws, outgrown superstitions. He would make each human being rely upon himself for health, wealth and happiness ☛ ☛

Elbert Hubbard is like Emerson in seizing upon truth, embalmed and laid in pyramids of disuse. Into these truths he has breathed the breath of life and they have become for many of us living souls. From the thoughts of Moses, Socrates, Solomon, Pythagoras, Loyola, Brahma, Jesus, Buddha, Mohammed, he has brought to us wisdom that applies to the art of living today ☛ ☛

Elbert Hubbard is a unique figure in history. The strength of his individuality comes from his having lived much and intensely. He lives his philosophy before he writes it, proves his theory before he announces it. Like Shakespeare he has access to universal knowledge, and from this storehouse he draws the vital fact whenever he needs it. Without effort, his mind seizes upon the important part of any subject, scene or situation, and he presents the few parts which

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will suggest the whole. He knows psychology, the needs of humanity at large, the needs of races, the needs of classes in races, and individuals in a class. He knows men and women, American men and women, their hopes, their fears, their strength, their weakness, their possibilities, and he deals with them, having ever before him the ideal. He, too, is looking for a Hapi, a Messiah, a Superman ☛ ☛

He is never discouraged, never tired, never depressed. Eternal hope is in his heart, so every morning brings to him a New Day, and ushers in a New Year of the Better Day. Work, laugh, play, think, be kind, is the day's program he lives and recommends.

Economic freedom is the first necessity in human happiness. So Elbert Hubbard's first lesson is industry, producing wealth, using it wisely, distributing it. He knows, too, that food, shelter, clothing, fuel, are not enough to fill man's needs. Man has a soul to be fed and evolved as well. Love, beauty, music, art, are necessities, too. Had he but two loaves of bread he would sell one and buy white hyacinths with which to feed his soul. He loves all animal life, and believes that man should spend a part of every day in the garden, on the farm, with horses and animals, which are the civilizers of man ☛ ☛

Elbert Hubbard is a businessman and a philosopher. He is a wise man in the use of his time, his energy. The law of his life is action. He knows that to focus his mind on the development of man is to degenerate into something less than a man. Man is developed, quite incidentally, through his work. Work is the exercise which develops brain, nerve, muscle. Work is the means which man uses to accomplish the end, the superman who shall understand Nature. He knows that greed is the subjugation of the individual, so his desire is to give every person about him equal opportunity with himself. He loves humanity. He believes in man, in the ultimate triumph of the noblest qualities



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in man. He is brother to all mankind and kindred to every living thing. He lives as a nobleman, every day without fear. All days are holy days ☛ All natural phases of human life are sacred, and he respects them all. Through the power of his imagination he has lived all lives, and he condemns no man. Content to live in one world at a time, he has the genuine faith which does not peep into the Unknown, but lives to the full today, assured that "the power which cares for us here will not desert us there." ☛ ☛

So this, then, is the book we offer—a book written by Americans, for Americans. It is a book without myth, miracle, mystery or metaphysics—a common-sense book for people who prize commonsense as a divine heritage. The book that will benefit most is not the one that imparts the most facts, but the one that inspires men to think and to act for themselves.

¶ The world can only be redeemed through action—movement—motion ☛ Uncoerced, unbribed and unbought, humanity will move toward the light ☛

—ALICE HUBBARD



THE GOSPEL ACCORDING TO  
BENJAMIN FRANKLIN

Sin is not hurtful because it is forbidden,  
but it is forbidden because it is hurtful.

# THE GOSPEL ACCORDING TO BENJAMIN FRANKLIN

**F**ROM a child I was fond of reading, and all the little money that came into my hands was ever laid out in books. Pleased with the "Pilgrim's Progress," my first collection was of John Bunyan's works in separate little volumes. I afterwards sold them to enable me to buy R. Burton's Historical Collections; they were small chapman's books, and cheap, forty or fifty in all. My father's little library consisted chiefly of books in polemic divinity, most of which I read, and have since often regretted that, at a time when I had such a thirst for knowledge, more proper books had not fallen in my way. Plutarch's "Lives" there was, in which I read abundantly, and I still think that time spent to great advantage. There was also a book of De Foe's, called "An Essay on Projects," and another of Doctor Mather's, called "Essays to Do Good," which perhaps gave me a turn of thinking that had an influence on some of the principal future events of my life. This bookish inclination at length determined my father to make me a printer, though he had already one son (James) of that profession. In Seventeen Hundred Seventeen my brother James returned from England with a press and letters to set up his business in Boston. I liked it much better than that of my father, but still had a hankering for the sea. To prevent the apprehended effect of such an inclination, my father was impatient to have me bound to my brother. I stood out for some time, but at last was persuaded, and signed the indentures when I was yet but twelve years old. I was to serve as an apprentice until I was twenty-one years of age, only I was to be allowed journeyman's wages during the last year. In a little time I made great proficiency in the business, and became a useful hand to my brother. I now had access

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to better books. An acquaintance with the apprentices of booksellers enabled me to sometimes borrow a small one, which I was careful to return soon and clean. Often I sat up in my room reading the greatest part of the night, when the book was borrowed in the evening and to be returned early in the morning, lest it should be missed or wanted.

**A**BOUT this time I met with an odd volume of the "Spectator." It was the third. I had never before seen any of them. I bought it, read it over and over, and was much delighted with it. I thought the writing excellent, and wished if possible to imitate it. With this in view I took some of the papers, and, making short hints of the sentiment in each sentence, laid them by a few days, and then, without looking at the book, tried to complete the papers again, by expressing each hinted sentiment at length, and as fully as it had been expressed before, in any suitable words that should come to hand.

Then I compared my Spectator with the original, discovered some of my faults, and corrected them. But I found I wanted a stock of words, or a readiness in recollecting and using them, which I thought I should have acquired before that time if I had gone on making verses; since the continual occasion for words of the same import, but of different length to suit the measure, or of different sound for the rhyme, would have laid me under a constant necessity of searching for variety, and also have tended to fix that variety in my mind, and make me master of it.

**¶** Therefore I took some of the tales and turned them into verse; and, after a time, when I had pretty well forgotten the prose, turned them back again. I also sometimes jumbled my collection of hints into confusion, and after some weeks endeavored to reduce them into the best order, before I began to form the full sentences and complete the paper.

This was to teach me method in the arrangement of

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thoughts. By comparing my work afterwards with the original, I discovered many faults and amended them; but I sometimes had the pleasure of fancying that, in certain particulars of small import, I had been lucky enough to improve the method or the language, and this encouraged me to think I might possibly in time come to be a tolerable English writer, of which I was extremely ambitious.

My time for these exercises and for reading was at night, after work or before it began in the morning, or on Sundays, when I contrived to be in the Printing-House alone, evading as much as I could the common attendance on public worship which my father used to exact of me when I was under his care, and which indeed I still thought a duty, though I could not, as it seemed to me, afford time to practise it.

**W**HEN about sixteen years of age I happened to meet with a book, written by one Tryon, recommending a vegetable diet. I determined to go into it. My brother, being yet unmarried, did not keep house, but boarded himself and his apprentices in another family ☞ ☞

My refusing to eat flesh occasioned an inconveniency, and I was frequently chid for my singularity. I made myself acquainted with Tryon's manner of preparing some of his dishes, such as boiling potatoes or rice, making hasty pudding, and a few others, and then proposed to my brother, that if he would give me, weekly, half the money he paid for my board, I would board myself. He instantly agreed to it, and I presently found that I could save half what he paid me.

This was an additional fund for buying books. But I had another advantage in it. My brother and the rest going from the printing-house to their meals, I remained there alone, and despatching presently my light repast, which often was no more than a biscuit or a slice of bread, a handful of raisins or a tart from the pastry cook's, and a glass of water,

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had the rest of the time until their return for study, in which I made the greater progress, from that greater quickness of head and quicker apprehension which usually attend temperance in eating and drinking ☛ ☛

**A**ND now it was that, being on some occasion made ashamed of my ignorance in figures, which I had twice failed in learning when at school, I took Cocker's book of Arithmetic, and went through the whole with great ease ☛ ☛

I also read Seller's and Shermy's books of Navigation, and became acquainted with the little Geometry they contain, but never proceeded far in that science ☛ And I read about this time Locke on Human Understanding, and the Art of Thinking, by Messrs. du Port Royal ☛ ☛

While I was intent on improving my language, I met with an English Grammar (I think it was Greenwood's), at the end of which there were two little sketches of the arts of rhetoric and logic, the latter finishing with a specimen of a dispute in the Socratic method; and soon after I procured Xenophon's "Memorable Things of Socrates," wherein there are many instances of the same method. I was charmed with it, adopted it, dropped my abrupt contradiction and positive argumentation, and put on the humble inquirer and doubter. And being then, from reading Shaftesbury and Collins, become a real doubter in many points of our religious doctrine, I found this method safest for myself and very embarrassing to those against whom I used it; therefore I took a delight in it, practised it continually, and grew very artful and expert in drawing people, even of superior knowledge, into concessions, the consequences of which they did not foresee, entangling them in difficulties out of which they could not extricate themselves, and so obtaining victories that neither myself nor my cause always deserved.

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I continued this method some few years, but gradually left it, retaining only the habit of expressing myself in terms of modest diffidence; never using, when I advanced anything which possibly may be disputed, the words certainly, undoubtedly or any other that give the air of positiveness to an opinion; but rather say, I conceive or apprehend a thing to be so and so; it appears to me; or I should think it so and so, for such and such reasons; or I imagine it to be so; or it is so if I am not mistaken ☞ ☞

This habit, I believe, has been of great advantage to me when I have had occasions to inculcate my opinions, and persuade men into measures that I have been from time to time engaged in promoting; and, as the chief ends of conversation are to inform or to be informed, to please or to persuade, I wish well-meaning, sensible men would not lessen their power of doing good by a positive, assuming manner, that seldom fails to disgust, tends to create opposition, and to defeat every one of those purposes for which speech was given to us, to wit: giving or receiving information or pleasure ☞ ☞

For, if you would inform, a positive and dogmatical manner in advancing your sentiments may provoke contradiction and prevent a candid attention. If you wish information and improvement from the knowledge of others, and yet at the same time express yourself as firmly fixed in your present opinions, modest, sensible men, who do not love disputation, will probably leave you undisturbed in the possession of your error. And by such a manner, you can seldom hope to recommend yourself in pleasing your hearers, or to persuade those whose concurrence you desire.

**I** SHOULD have mentioned before that, in the Autumn of the preceding year, I had formed most of my ingenious acquaintance into a club of mutual improvement, which we called the Junto; we met on Friday evenings. The rules that I drew

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up required that every member, in his turn, should produce one or more queries on any point of Morals, Politics or Natural Philosophy, to be discussed by the company; and once in three months produce and read an essay in his own writing, on any subject he pleased. Our debates were to be under the direction of a president, and to be conducted in the sincere spirit of inquiry after truth, without fondness for dispute or desire for victory; and, to prevent warmth, all expressions of positiveness in opinions, or direct contradiction, were after some time made contraband, and prohibited under small pecuniary penalties ☞

**R**ULES of Health and Long Life, and to Preserve from Malignant Fevers, and Sickness in General: ¶ Eat and drink such an exact quantity as the constitution of thy body allows of, in reference to the Services of the Mind ☞ ☞

They that study much, ought not to eat so much as those that work hard, their digestion being not so good.

The exact quantity and quality being found out, is to be kept to constantly.

Excess in all other things whatever, as well as in meat and drink, is also to be avoided.

Youth, age and sick require a different quantity ☞

And so do those of contrary complexions; for that which is too much for a Phlegmatic Man is not sufficient for a Choleric.

The measure of food ought to be (as much as possibly may be) exactly proportionate to the Quality and Condition of the Stomach, because the Stomach digests it.

That quantity that is sufficient, the Stomach can perfectly concoct and digest, and it sufficeth the due Nourishment of the Body.

A greater quantity of some things may be eaten than



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of others, some being of lighter digestion than others.

¶ The difficulty lies in finding out an exact measure ; but eat for Necessity, not Pleasure, for Lust knows not where Necessity ends.

Would'st thou enjoy a long life, a healthy body and a vigorous mind, and be acquainted also with the wonderful works of God? labor in the first place to bring thy appetite into subjection to reason.

**R**ULES to Find out a Fit Measure of Meat and Drink : ¶ If thou eatest so much as makes thee unfit for study, or other business, thou exceedest the due measure.

If thou art dull and heavy after meat, it's a sign thou hast exceeded the due measure ; for meat and drink ought to refresh the body, and make it cheerful, and not to dull and oppress it.

If thou findest these ill Symptoms, consider whether too much meat, or too much Drink occasions it, or both, and abate by little and little, till thou findest the inconveniency removed.

Keep out of the Sight of Feasts and Banquets as much as may be ; for 't is more difficult to refrain good-cheer, when it's present, than from the Desire of it when it is away ; the like you may observe in the objects of all the other senses.

If a man casually exceeds, let him fast the next Meal, and all may be well again, provided it be not too often done ; as if he exceed at dinner, let him refrain at supper.

¶ A temperate diet frees from diseases ; such are seldom ill, but if they are surprised with sickness, they bear it better and recover sooner ; for most distempers have their original from repletion.

Use now and then a little Exercise a quarter of an hour before meals, as to swing a Weight ; or swing your arms about with a small weight in each hand ; to leap, or the like, for that stirs the muscles of the breast.

¶ A temperate diet arms the body against all external accidents ; so that they are not so easily hurt by

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Heat, Cold or Labor; if they at any time should be prejudiced, they are more easily cured either of wounds, dislocations or bruises ☞ ☞

A Sober Diet makes a man die without pain: it maintains the Senses in Vigor; it mitigates the violence of the Passions and Affections.

BEFORE I enter upon my public appearance in business, it may be well to let you know the then state of my mind with regard to my principles and morals, that you may see how far those influenced the future events of my life. My parents had early given me religious impressions, and brought me through my childhood piously in the Dissenting way. But I was scarce fifteen when, after doubting by turns of several points, as I found them disputed in the different books I read, I began to doubt of revelation itself. ¶ Some books against Deism fell into my hands; they were said to be the substance of sermons preached at Boyle's Lectures. It happened that they wrought an effect on me quite contrary to what was intended by them; for the arguments of the Deists, which were quoted to be refuted, appeared to me much stronger than the refutations; in short, I soon became a thorough Deist ☞ ☞

I grew convinced that truth, sincerity and integrity in dealings between man and man were of the utmost importance to the felicity of life; and I formed written resolutions, which still remain in my journal book, to practise them ever while I lived ☞ ☞

Revelation had indeed no weight with me, as such; but I entertained an opinion that, though certain actions might not be bad because they were forbidden by it, or good because it commanded them, yet probably these actions might be forbidden because they were bad for us, or commanded because they were beneficial to us, in their own natures, all the circumstances of things considered. And this per-

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suasion, with the kind hand of Providence, or some guardian angel, or accidental favorable circumstances and situations, or all together, preserved me, through this dangerous time of youth, and the hazardous situations I was sometimes in among strangers, remote from the eye and advice of my father, without any wilful gross immorality or injustice, that might have been expected from my want of religion. I say wilful, because the instances I have mentioned had something of necessity in them, from my youth, inexperience and the knavery of others. I had therefore a tolerable character to begin the world with ; I valued it properly, and determined to preserve it.

**H**UMAN felicity is produced not so much by great pieces of good fortune that seldom happen, as by little advantages that occur every day. Thus, if you teach a poor young man to shave himself, and keep his razor in order, you may contribute more to the happiness of his life than in giving him a thousand guineas. The money may be soon spent, the regret only remaining of having foolishly consumed it ; but in the other case, he escapes the foolish vexations of waiting for barbers, and of their sometimes dirty fingers, offensive breaths and dull razors ; he shaves when most convenient to him, and enjoys daily the pleasure of its being done with a good instrument. With these sentiments I have hazarded the few preceding pages, hoping they may afford hints which some time or other may be useful to a city I love, having lived many years in it very happily, and perhaps to some of our towns in America so so

**I**HAD been religiously educated as a Presbyterian ; and though some of the dogmas of that persuasion, such as the eternal decrees of God, election, reprobation, etc., appeared to me unintelligible, others doubtful, and I early

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absented myself from the public assemblies of the sect, Sunday being my studying day, I never was without some religious principles.

I never doubted, for instance, the existence of the Deity; that He made the world, and governed it by His Providence; that the most acceptable service of God was the doing good to man; that our souls are immortal; and that all crime will be punished, and virtue rewarded, either here or hereafter. These I esteemed the essentials of every religion; and, being to be found in all the religions we had in our country, I respected them all, though with different degrees of respect, as I found them more or less mixed with other articles, which, without any tendency to inspire, promote or confirm morality, served principally to divide us, and make us unfriendly to one another.

¶ This respect to all, with an opinion that the worst had some good effects, induced me to avoid all discourse that might tend to lessen the good opinion another might have of his own religion; and as our province increased in people, and new places of worship were continually wanted, and generally erected by voluntary contributions, my mite for such purpose, whatever might be the sect, was never refused.

Though I seldom attended any public worship, I had still an opinion of its propriety, and of its utility when rightly conducted, and I regularly paid my annual subscription for the support of the only Presbyterian minister or meeting we had in Philadelphia. He used to visit me sometimes as a friend, and admonish me to attend his administrations, and I was now and then prevailed on to do so, once for five Sundays successively. Had he been in my opinion a good preacher, perhaps I might have continued, notwithstanding the occasion I had for the Sunday's leisure in my course of study; but his discourses were either polemic arguments, or explications of the peculiar doctrines of our sect, and were all to me very dry, uninteresting and

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unedifying, since not a single moral principle was inculcated or enforced, their aim seeming to be rather to make us Presbyterians than good citizens.

At length, he took for his text that verse of the fourth chapter of Philippians, "Finally, brethren, whatsoever things are true, honest, just, pure, lovely, or of good report, if there be any virtue, or any praise, think on these things." And I imagined in such a sermon on such a text, we could not miss of having some morality. But he confined himself to five points only, as meant by the apostle, viz. : (1) Keeping holy the Sabbath day. (2) Being diligent in reading the Holy Scriptures. (3) Attending duly the Public Worship. (4) Partaking of the Sacrament. (5) Paying a due respect to God's ministers. These might be all good things ; but, as they were not the kind of things that I expected from that text, I despaired of ever meeting with them from any other, was disgusted, and attended his preaching no more.

I had some years before composed a little Liturgy, or form of prayer, for my own private use, viz., in Seventeen Hundred Twenty-eight, entitled, "Articles of Belief and Acts of Religion." I returned to the use of this, and went no more to the public assemblies. My conduct might be blamable, but I leave it, without attempting further to excuse it, my present purpose being to relate facts, and not to make apologies for them ☞ ☞

IT was about this time I conceived the bold and arduous project of arriving at moral perfection. I wished to live without committing any fault at any time ; I would conquer all that either natural inclination, custom or company might lead me into. As I knew, or thought I knew, what was right and wrong, I did not see why I might not always do the one and avoid the other. But I soon found I had undertaken a task of more difficulty than I had imagined. ¶ While my care was employed in guard-

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ing against one fault, I was often surprised by another; habit took the advantage of inattention; inclination was sometimes too strong for reason. I concluded, at length, that the mere speculative conviction that it was our interest to be completely virtuous, was not sufficient to prevent our slipping; and that the contrary habits must be broken, and good ones acquired and established, before we can have any dependence on a steady, uniform rectitude of conduct. For this purpose I therefore contrived the following method.

These names of virtues with their precepts were:


1. *Temperance*.—Eat not to dulness; drink not to elevation.
2. *Silence*.—Speak not but what may benefit others or yourself; avoid trifling conversation.
3. *Order*.—Let all your things have their places; let each part of your business have its time.
4. *Resolution*.—Resolve to perform what you ought; perform without fail what you resolve.
5. *Frugality*.—Make no expense but to do good to others or yourself; i. e., waste nothing.
6. *Industry*.—Lose no time; be always employed in something useful; cut off all unnecessary actions.
7. *Sincerity*.—Use no hurtful deceit; think innocently and justly, and, if you speak, speak accordingly.
8. *Justice*.—Wrong none by doing injuries, or omitting the benefits that are your duty.
9. *Moderation*.—Avoid extremes; forbear resenting injuries so much as you think they deserve.
10. *Cleanliness*.—Tolerate no uncleanness in body, clothes or habitation.
11. *Tranquillity*.—Be not disturbed at trifles, or at accidents common or unavoidable.
12. *Humility*.—Imitate Jesus and Socrates.

MY intention being to acquire the habitude of all these virtues, I judged it would be well not to distract my attention by attempting the whole

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at once, but to fix it on one of them at a time, and, when I should be master of that, then to proceed to another, and so on, till I should have gone through all, and, as the previous acquisition of some might facilitate the acquisition of others, I arranged them with that view, as they stand above ☞ ☞

Temperance first, as it tends to procure that coolness and clearness of head which is so necessary where constant vigilance is to be kept up, and guard maintained against the unremitting attraction of ancient habits, and the force of perpetual temptations. This being acquired and established, Silence would be more easy; and my desire being to gain knowledge at the same time that I improved in virtue, and considering that in conversation it was obtained rather by the use of the ears than of the tongue, and therefore wishing to break a habit I was getting into of prattling, punning and joking, which only made me acceptable to trifling company, I gave Silence the second place. This and the next, Order, I expected would allow me more time for attending to my project and my studies. Resolution, once become habitual, would keep me firm in my endeavors to obtain all the subsequent virtues; Frugality and Industry freeing me from my remaining debt, and producing affluence and independence, would make more easy the practise of Sincerity and Justice, etc., etc.

BSERVATIONS on my reading history, in Library, May Nineteenth, Seventeen Hundred Thirty-one ☞ ☞

That the great affairs of the world, the wars, revolutions, etc., are carried on and effected by parties.

¶ That the view of these parties is their present general interest, or what they take to be such ☞ ☞

That the different views of these different parties occasion all confusion.

That while a party is carrying on a general design,



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each man has his particular private interest in view.

¶ That as soon as a party has gained its general point, each member becomes intent upon his particular interests; which, thwarting others, breaks that party into divisions, and occasions more confusion.

¶ That few in public affairs act from a mere view of the good of their country, whatever they may pretend; and, though their actings bring real good to their country, yet men primarily considered that their own and their country's interest was united, and did not act from a principle of benevolence.

That fewer still, in public affairs, act with a view to the good of mankind.

There seems to me at present to be great occasion for raising a United Party for Virtue, by forming the virtuous and good men of all nations into a regular body, to be governed by suitable good and wise rules, which good and wise men may probably be more unanimous in their obedience to, than common people are to common laws.

I at present think that whoever attempts this aright and is well qualified, can not fail of pleasing God, and of meeting with success. ¶ The most acceptable service of God is doing good to man.

EMBARRASSMENTS that the Quakers suffered from having established it and published it as one of their principles that no kind of war was lawful, and which, being once published, they could not afterwards, however much they might change their minds, easily get rid of, reminds me of what I think a more prudent conduct in another sect among us, that of the Dunkers.

¶ I was acquainted with one of its founders, Michael Welfare, soon after it appeared. He complained to me that they were grievously calumniated by the zealots of other persuasions, and charged with abominable principles and practises, to which they were



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utter strangers. ¶ I told him this had always been the case with new sects, and that, to put a stop to such abuse, I imagined it might be well to publish the articles of their belief, and the rules of their discipline. He said that it had been proposed among them, but not agreed to, for this reason : “ When we were first drawn together as a Society,” says he, “ it had pleased God to enlighten our minds so far as to see that some doctrines which we once esteemed truths, were errors ; and that others, which we had esteemed errors, were real truths.

From time to time He has been pleased to afford us further light, and our principles have been improving, and our errors diminishing. Now we are not sure that we have arrived at the end of this progression, and at the perfection of spiritual or theological knowledge ; and we fear that, if we should once print our confession of faith, we should feel ourselves as if bound and confined by it, and perhaps be unwilling to receive further improvement, and our successors still more so, as conceiving what we their elders and founders had done, to be something sacred, never to be departed from.”

This modesty in a sect is perhaps a singular instance in the history of mankind, every other sect supposing itself in the possession of all truth, and that those who differ are so far in the wrong ; like a man traveling in foggy weather, those at some distance before him on the road he sees wrapped up in the fog, as well as those behind him, and also the people in the fields on each side, but near him all appears clear, though in truth, he is as much in the fog as any of them.

INTS to Those That Would Be Rich.—  
The use of money is all the advantage there is in having money.

For six pounds a year you may have the use of one hundred pounds, if you are a man of known

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prudence and honesty. ¶ He that spends a groat a day idly, spends idly above six pounds a year, which is the price of using one hundred pounds 30 30

He that wastes idly a groat's worth of his time per day, one day with another, wastes the privilege of using one hundred pounds each day.

He that idly loses five shillings' worth of time loses five shillings, and might as prudently throw five shillings into the river.

He that loses five shillings not only loses that sum, but all the other advantage that might be made by turning it in dealing, which, by the time a young man becomes old, amounts to a comfortable bag of money.

¶ Again, he that sells upon credit asks a price for what he sells equivalent to the principal and interest of his money for the time he is like to be kept out of it; therefore,

He that buys upon credit pays interest for what he buys, And he that pays ready money might let that money out to use; so that,

He that possesses anything he has bought, pays interest for the use of it 30 30

Consider, then, when you are tempted to buy any unnecessary household stuff, or any superfluous thing, whether you will be willing to pay interest, and interest upon interest for it as long as you live, and more if it grows worse by using.

Yet, in buying goods, 't is best to pay ready money, because,

He that sells upon credit expects to lose five per cent by bad debts; therefore he charges upon all he sells upon credit, an advance that shall make up that deficiency 30 30

Those who pay for what they buy upon credit pay their share of this advance.

He that pays ready money escapes, or may escape, that charge.

Save and have 30 30

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A penny saved is twopence clear. A pin a day is a  
groat a year ☞ ☞  
Every little makes a mickle.

Anger is never without a reason, but seldom with  
a good one ☞ ☞

Mankind are very odd creatures: One half censure  
what they practise, the other half practise what they  
censure; the rest always say and do as they ought.

No man ever was glorious who was not laborious.

Better slip with foot than tongue.

Innocence is its own defense.

There is neither honor nor gain got in dealing with  
a villain ☞ ☞

Keep your mouth wet, feet dry ☞ ☞

He 's the best physician that knows the worthlessness  
of the most medicines.

Drive thy business, or it will drive thee.

The same man can not be both friend and flatterer.

He who multiplies Riches multiplies Cares ☞ ☞

An old man in a House is a good Sign.

Those that are feared, are hated.

The things which hurt, instruct.

The eye of a master will do more work than his hand.

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Courage would fight, but Discretion won't let him.

A soft tongue may strike hard.

We are not so sensible of the greatest Health as of the least Sickness.

A poor example is the best sermon.

Despair ruins some, Presumption many.

He that won't be counseled, can't be helped.

Craft must be at charge for clothes, but Truth can go naked.

Write injuries in dust, benefits in marble.

Many a man thinks he is buying Pleasure, when he is really selling himself a slave to it.

'T is hard (but glorious) to be poor and honest: An empty sack can hardly stand upright; but if it does, 't is a stout one!

He that can bear a reproof, and mend by it, if he is not wise, is in a fair way of being so.

He that spills the rum loses that only; He that drinks it, often loses both that and himself.


He that would catch fish must venture his bait.

You can bear your own faults, and why not a fault in your wife?

Work as if you were to live one hundred years, pray as if you were to die tomorrow.

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Pride breakfasted with plenty, dined with poverty,  
supped with infamy.




One today is worth two tomorrows.




The way to be safe is never to be secure.



Retirement does not always secure virtue; Lot was  
upright in the city; wicked in the mountain.




He that has a trade has an office of profit and honor.




THE wit of conversation consists more in finding  
it in others, than in showing a great deal your-  
self. He who goes out of your company, pleased with  
his own facetiousness and ingenuity, will the sooner  
come into it again. Most men had rather please than  
admire you, and seek less to be instructed and diverted  
than approved and applauded, and it is certainly the  
most delicate sort of pleasure, to please another.


But that sort of wit, which employs itself insolently  
in criticizing and censuring the words and sentiments  
of others in conversation, is absolute folly; for it  
answers none of the ends of conversation. He who  
uses it neither improves others, is improved himself,  
or pleases any one.




Be civil to all; sociable to many; familiar with few;  
friend to one; enemy to none.




Onions can make even heirs and widows weep.



The family of fools is ancient.



Necessity never made a good bargain.



The poor man must walk to get meat for his stomach,  
the rich man to get a stomach to his meat.

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If pride leads the van, beggary brings up the rear.

Three may keep a secret if two of them are dead.

Sloth and silence are a fool's virtues.

Approve not of him who commends all you say

By diligence and patience, the mouse bit in two the cable

He that goes far to marry, will either deceive or be deceived

Eyes and priests bear no jests.

The thrifty maxim of the wary Dutch is to save all the money they can touch.

He that waits upon fortune is never sure of a dinner.

A learned blockhead is a greater blockhead than an ignorant one.

Avarice and happiness never saw each other; how then should they become acquainted?

Necessity has no law; I know some attorneys of the same

To be humble to superiors is duty, to equals courtesy, to inferiors nobleness.

Here comes the orator, with his flood of words, and his drop of reason.

Are you angry that others disappoint you? Remember that you can not depend upon yourself

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One mend-fault is worth two find-faults; but one find-fault is better than two make-faults.

Forewarned, forearmed

He is no clown that drives the plow, but he that doth clownish things

Great famine when wolves eat wolves.

He that lieth down with dogs shall rise up with fleas.

Search others for their virtues, thyself for thy vices.

God heals, and the doctor takes the fee

If you desire many things, many things will seem but a few

Mary's mouth costs her nothing, for she never opens it but at others' expense.

Receive before you write, but write before you pay.

I saw few die of hunger, of eating—one hundred thousand

He that lives well is learned enough.

Poverty, poetry and new titles of honor make men ridiculous

He that scatters thorns, let him not go barefoot.

The rotten apple spoils his companion.

Don't throw stones at your neighbors, if your own windows are glass.

## AN AMERICAN BIBLE

He that sells upon trust loses many friends, and always wants money.

Lovers, travelers and poets will give money to be heard

He that speaks much is much mistaken.

Creditors have better memories than debtors.

Reading makes a full man—meditation a profound man—discourse a clear man.

If any man flatters me, I 'll flatter him again, though he were my best friend.

None but the well-bred man knows how to confess a fault, or acknowledge himself in an error.

There is much difference between imitating a good man and counterfeiting him.

Wink at small faults—remember thou hast great ones.

Wish not so much to live long as to live well.

As we must account for every idle word, so we must for every idle silence.

I have never seen the Philosopher's Stone that turns lead into gold, but I have known the pursuit of it turn a man's gold into lead.

Never entreat a servant to dwell with thee.

Time is an herb that cures all diseases.

Write with the learned, pronounce with the vulgar.



## BENJAMIN FRANKLIN

Keep your eyes wide open before marriage, half shut afterwards   •••••

Let thy vices die before thee.

The ancients tell us what is best ; but we must learn of the moderns what is fittest.

Since I can not govern my own tongue though within my own teeth, how can I hope to govern the tongues of others?

Since thou art not sure of a minute, throw not away an hour.

If you do what you should not, you must hear what you would not.

Fly pleasures, and they 'll follow you.

Hast thou virtue?—acquire also the graces and beauties of virtue.

If thou hast wit and learning, add to it wisdom and modesty.

You may be more happy than princes, if you will be more virtuous.

If you would not be forgotten, as soon as you are dead and rotten, either write things worth reading, or do things worth the writing.

Sell not virtue to purchase wealth, nor liberty to purchase power.

The creditors are a superstitious sect, great observers of set days and times.

## AN AMERICAN BIBLE

The noblest question in the world is, What good may I do in it? 30 30

Great talkers should be cropped, for they have no need of ears.

Who has deceived thee so oft as thyself? 30 30

Is there anything men take more pains about than to make themselves unhappy?

Nothing brings more pain than too much pleasure; nothing more bondage than too much liberty (or libertinism) 30 30

He that builds before he counts the cost, acts foolishly; and he that counts before he builds, finds that he did not count wisely.

A pair of good ears will drain dry a hundred tongues.

Serving God is doing good to man, but praying is thought an easier service, and therefore more generally chosen 30 30

Nothing humbler than ambition when it is about to climb.

When Prosperity was well mounted, she let go the Bridle, and soon came tumbling out of the saddle.

It is not Leisure that is not used.

Ignorance leads men into a party, and Shame keeps them from getting out again 30 30

When out of Favor, none know thee; when in, thou dost not know thyself.

## BENJAMIN FRANKLIN

Setting too good an example is a kind of slander  
seldom forgiven; 't is *Scandalum Magnatum* ☛ ☛

Haste makes waste ☛ ☛

Severity is often clemency; Clemency severity.

Success has ruined many a man.

A great talker may be no fool, but he is one that  
relies on him.

All things are easy to industry; all things difficult  
to sloth ☛ ☛

The old man has given all to his son. O fool ! to undress  
thyself before thou art going to bed.

What one relishes, nourishes.

Would you live with ease, do what you ought, and  
not what you please ☛ ☛

He has lost his boots, but saved his spurs.

In success be moderate.

Many dishes, many diseases. Many medicines, few  
cures ☛ ☛

God works wonders now and then; Behold ! a lawyer,  
an honest man.

To lengthen thy life, lessen thy meals.

He has changed his one-eyed horse for a blind one.

Eat to live, and not live to eat ☛ ☛

## AN AMERICAN BIBLE

Beware of the young doctor and the old barber.

Kings and bears often worry their keepers.

He does not possess wealth, it possesses him.

He that can not obey, can not command.

Bucephalus, the horse of Alexander, hath as lasting fame as his master.

Idleness is the Dead Sea that swallows all virtues :  
Be active in business, that temptation may miss her aim ; the bird that sits is easily shot.

Fools multiply folly.

Anger warms the Invention, but overheats the oven.

Beauty and folly are old companions.

Tell me my faults and mend your own.

Many a man's own tongue gives evidence against his understanding.

The royal crown cures not the Headache.

Samson with his strong body had a weak head, or he would not have laid it in a harlot's lap.

Nothing dries sooner than a tear.

When a friend deals with a friend, let the bargain be clear and well-penned, that they may continue friends to the end.

Trouble springs from idleness ; toil from ease.

## BENJAMIN FRANKLIN

An honest man will receive neither money nor praise  
that is not his due.

Saying and doing have quarreled and parted.

Laws too gentle are seldom obeyed ; too severe, seldom  
executed

A wise man will desire no more than what he can  
get justly, use soberly, distribute cheerfully and  
leave contentedly.

Tomorrow every fault is to be amended ; but that  
Tomorrow never comes.

A flatterer never seems absurd : The flattered always  
take his word.

Neither praise nor dispraise, till seven Christmases  
be over.

Learn of the skilful : He that teaches himself hath a  
fool for a master.

Be always ashamed to catch thyself idle.

Love and be loved.

They who have nothing to be troubled at, will be  
troubled at nothing.

Nick's passions grow fat and hearty : his understand-  
ing looks consumptive.

If evils come not, then our fears are vain ;  
And if they do, fear but augments the pain.

Lying rides upon debt's back.

## AN AMERICAN BIBLE

If you would keep your secret from an enemy, tell  
it not to a friend 30 30

Quarrels never could last long,  
If on one side only lay the wrong.

Strange! that a Man who has wit enough to write  
a Satire should have folly enough to publish it 30 30

Rob not for burnt offerings.

Doing an injury puts you below your enemy; reven-  
ging one makes you but even with him; forgiving it  
sets you above him.

All would live long, but none would be old.

Great good-nature, without Prudence, is a great  
Misfortune 30 30

The golden age never was the present age.

What signifies knowing the names, if you know not  
the nature of things?

We may give advice, but we can not give conduct.

Honors change manners 30 30

Youth is pert and positive, age modest and doubt-  
ing. So ears of corn, when young and light, stand  
bolt upright, but hang their heads when weighty,  
full and ripe 30 30

Don't judge of Men's Wealth or Piety, by their Sun-  
day appearance 30 30

Nine men in ten are suicides.

## BENJAMIN FRANKLIN

Not to oversee workmen is to leave your purse open to them ☛ ☛

The wise and brave dares own that he was wrong.

Sorrow is good for nothing but sin.

Friendship increases by visiting friends, but by visiting seldom ☛ ☛

A brother may not be a friend, but a friend will always be a brother.

Cunning proceeds from want of capacity.

An hundred thieves can not strip one naked man, especially if his skin 's off.

Be at war with your vices, at peace with your neighbors, and let every New Year find you a better man.

Today is yesterday's pupil ☛ ☛

A change of fortune hurts a wise man no more than a change of moon ☛ ☛

Think of three things: whence you came, where you are going, and to whom you must account.

Who is wise? He that learns from every one. Who is powerful? He that governs his passions. Who is rich? He that is content. Who is that? Nobody.

Generous minds are all of a kin.

The end of Passion is the beginning of Repentance.

Meanness is the parent of insolence ☛ ☛

## AN AMERICAN BIBLE

To be intimate with a foolish friend is like going to bed with a razor.

The doors of wisdom are never shut.

Where there is hunger, law is not regarded ; and where law is not regarded, there will be hunger.

Would you be loved, love and be lovable.

In the affairs of this world men are saved, not by Faith, but by the want of it.

Friendship can not live with ceremony, nor without civility

He that would travel much, should eat little.

The learned fool writes his nonsense in better language than the unlearned, but still 't is nonsense.

God gives all things to industry.

Willows are weak, but they bind the fagot.

Eat few suppers, and you 'll need few Medicines.

Two dry sticks will burn a green one.

How few there are who have courage enough to own their Faults, or resolution enough to mend them!

Little rogues easily become great ones.

Many a long dispute among Divines may be thus abridged, It is so ; it is not so ; It is so ; It is not so.

Praise little, dispraise, less.



## BENJAMIN FRANKLIN

Men differ daily about things which are subject to sense. Is it likely then they should agree about things invisible?

Who is strong? He that can conquer his bad Habits.

He that speaks ill of the mare will buy her.

If you 'd be wealthy, think of saving, more than of getting : the Indies have not made Spain rich, because her Outgoes equal her Incomes.

You may drive a gift without a gimlet.

If you 'd lose a troublesome visitor, lend him money.

The sleeping fox catches no poultry. UP! UP!

If you 'd have it done, Go ; if not, send.

Tart words make no friends : spoonful of honey will catch more flies than gallon of vinegar.

Make haste slowly.

Dine with little, sup with less ; do better still : sleep supperless

What you would seem to be, be really.

Industry, perseverance and frugality make fortune yield

Keep thou from the Opportunity, and God will keep thee from the Sin.

If you 'd be beloved, make yourself amiable. A true friend is the best possession.

## AN AMERICAN BIBLE

It's common for men to give pretended reasons,  
instead of one real one ☛ ☛

He's a fool that can not conceal his Wisdom.

You may talk too much on the best of subjects.

All blood is alike ancient ☛ ☛

A man without ceremony has need of great merit  
in its place.

Speak with contempt of none, from slave to  
king,

The meanest bee hath, and will use, a sting.

To God we owe fear and love; to our neighbors justice  
and character; to ourselves prudence and sobriety.

No gains without pains ☛ ☛

Light-heeled mothers make leaden-heeled daughters.

When the well's dry we know the worth of water.

Silks and satins put out the kitchen fire.

The generous mind least regards money, and yet most  
feels the want of it ☛ ☛

Who is rich? He that rejoices in his portion.


Wealth and Content are not always Bedfellows. Wise  
men learn by others' harms; Fools by their own.

Great spenders are bad lenders ☛ ☛


Virtue and Happiness are Mother and Daughter.

## BENJAMIN FRANKLIN


Words may show a man's Wit, but Actions his meaning ☞ ☞




Content makes poor men rich; Discontent makes rich men poor.




Vice knows she's ugly, so puts on her mask.




A man has no more Goods than he gets Good by ☞ ☞




Dost thou love life? Then do not squander time; for that's the stuff Life is made of.




Welcome, mischief, if thou comest alone.




Good sense is a thing all need, few have, and none think they want.




What's proper is becoming: see the Blacksmith with his white silk apron!




Want of care does us more damage than want of knowledge ☞ ☞




A life of leisure and a life of laziness are two things.



A light purse is a heavy curse.




Take courage, Mortal! Death can't banish thee out of the universe.



The sting of a reproach is the Truth of it.



The most exquisite folly is made of wisdom spun too fine ☞ ☞



Mad kings and mad bulls are not to be held by treaties and packthread.

## AN AMERICAN BIBLE

Changing countries or beds cures neither a bad manager or a fever.

Do me the favor to deny me at once.

A true great man will neither trample on a worm nor sneak to an Emperor.

Half-hospitality opens his Door and shuts up his countenance

Strive to be the greatest man in your country, and you may be disappointed; strive to be the best and you may succeed: he may well win the race that runs by himself

Time enough always proves little enough.

Gifts burst rocks.

He that by the Plow would thrive, himself must either hold or drive.

Life with fools consists in Drinking; with the wise man, Living 's Thinking.

If Jack 's in love, he 's no judge of Jill's Beauty.


Pardoning the Bad is injuring the Good.


THOSE who govern, having much business on their hands, do not generally like to take the trouble of considering and carrying into execution new projects. The best public measures are therefore seldom adopted from previous wisdom, but forced by the occasion


A Mob 's a Monster; Heads enough, but no Brains.


## BENJAMIN FRANKLIN


WHEN men are employed, they are best contented ; for on the days they work, they are good-natured and cheerful, and, with the consciousness of having done a good day's work, they spend the evening jollily ; but on idle days they are mutinous and quarrelsome, finding fault with their pork, the bread, etc., and in continual ill-humor, which puts me in mind of a sea-captain, whose rule it was to keep his men constantly at work ; and, when his mate once told him that they had done everything, and there was nothing further to employ them about, " Oh," said he, " make them scour the anchor."




IN order to secure my credit and character as a tradesman, I took care not only to be in reality industrious and frugal, but to avoid all appearances to the contrary. I dressed plainly ; I was seen at no places of idle diversion. I never went out a-fishing or shooting ; a book indeed sometimes debauched me from my work, but that was seldom, snug, and gave no scandal ; and, to show that I was not above my business, I sometimes brought home the paper I purchased at the stores through the streets on a wheelbarrow. Thus being esteemed an industrious, thriving young man, and paying duly for what I bought, the merchants who imported stationery solicited my custom ; others proposed supplying me with books, and I went on swimmingly 




It is wise not to seek a secret, and honest not to reveal it 



Here comes Courage ! that seized the lion absent, and ran away from the present mouse.



Why does the blind man's wife paint herself?



He that can have patience can have what he will.

## AN AMERICAN BIBLE

Now I have a sheep and a cow, everybody bids me  
good-morrow 30 30

None preaches better than the ant, and she says  
nothing 30 30

The absent are never without fault, nor the present  
without excuse.

Wealth is not his that has it, but his that enjoys it.

'T is easy to see, hard to foresee.

In a discreet man's mouth a public thing is private.

Let thy maidservant be faithful, strong and homely.

Bargaining has neither friends nor relations.

There 's more old drunkards than old doctors 30 30

If you know how to spend less than you get, you have  
the philosopher's stone.

The good paymaster is lord of another man's purse.

He that has neither fools nor beggars among his  
kindred is the son of thunder-gust.

Diligence is the mother of good luck.

Do not do that which you would not have known.

Ever since follies have pleased, fools have been able  
to divert 30 30

A man is never so ridiculous by those qualities  
that are his own as by those that he affects to have.

## BENJAMIN FRANKLIN

It is better to take many injuries than to give one.

Deny self for self's sake

You may give a man an office, but you can not give him discretion.

When reason preaches, if you don't hear her she'll box your ears

Old boys have their playthings as well as young ones; the difference is only in the price.

He's a fool that makes his doctor his heir.

Don't value a man for the quality he is of, but for the qualities he possesses.

Promises may get thee friends, but non-performance will turn them into enemies.

Love your enemies, for they tell you your faults.

Lend money to an enemy, and thou'lt gain him; to a friend, and thou'lt lose him.

Anger and folly walk cheek by jowl; repentance treads on both their heels.

When knaves fall out, honest men get their goods: when priests dispute we come at the truth


He that riseth late must trot all day, and shall scarce overtake his business at night.

A quarrelsome man has no good neighbors.


Employ thy time well, if thou meanest to gain leisure.

## AN AMERICAN BIBLE


Experience keeps a dear school, yet fools will learn in no other.




Beware of little expenses: a small leak will sink a great ship.




Many complain of their memory, few of their judgment ☞ ☞




None know the unfortunate, and the fortunate do not know themselves.




What signifies your patience if you can't find it when you want it?




He is not well bred that can not bear Ill-Breeding in others ☞ ☞




Many a man would have been worse, if his estate had been better. ♣




The busy man has few idle visitors; to the boiling pot the flies come not.



Calamity and prosperity are the touchstones of integrity ☞ ☞




Some are justly laughed at for keeping their money foolishly, others for spending it idly: He is the greatest fool that lays it out in a purchase of repentance.



Don't overload gratitude; if you do, she'll kick.



At twenty years of age the will reigns; at thirty the wit; at forty the judgment.




Christianity commands us to pass by injuries; policy to let them pass by us.




## BENJAMIN FRANKLIN


Up, sluggard, and waste not life; in the grave will be sleeping enough.




The world is full of fools and faint hearts; and yet every one has courage enough to bear the misfortunes, and wisdom enough to manage the affairs of his neighbor




Fools make feasts and wise men eat them.




It's the easiest thing in the world for a man to deceive himself



The tongue is ever turning to the aching tooth.




There is no man so bad but he secretly respects the good




Most fools think they are only ignorant.



Most people return small favors, acknowledge middling ones, and repay great ones with ingratitude.




Who judges best of a man—his enemies or himself?



There's a time to wink as well as to see.




The honest man takes pains, and then enjoys pleasures; the knave takes pleasures, and then suffers pains.



He is ill clothed that is bare of virtue.



If you would be revenged of your enemy, govern yourself



The favor of the great is no inheritance.



He that never eats too much will never be lazy.

## AN AMERICAN BIBLE

An innocent plowman is more worthy than a vicious prince so so

Teach your child to hold his tongue, he 'll learn fast enough to speak.

Where there 's marriage without love, there will be love without marriage.

The tongue offends and the ears get the cuffing.

It is ill-mannered to silence a fool, and cruelty to let him go on.

Fear to do ill, and you need fear naught else so so

To whom thy secret thou dost tell,  
To him thy freedom thou dost sell.

If you 'd have a sêrvant that you like, serve yourself.

He that pursues two hares at once, does not catch one and lets t' other go.

If you have time, don't wait for time.

Don't go to the doctor with every distemper, nor to the lawyer with every quarrel, nor to the pot for every thirst so so

At the workingman's house hunger looks in, but dares not enter.

The worst wheel of the cart makes the most noise.

Don't misinform your doctor nor your lawyer so so

The masterpiece of man is to live to the purpose.

## BENJAMIN FRANKLIN

A countryman between two lawyers is like a fish  
between two cats ☸ ☸

Tomorrow you 'll reform, you always cry ;  
In what far country does this morrow lie,  
That 't is so mighty long ere it arrive?  
Beyond the Indies does this morrow live?  
'T is so far-fetched this morrow that I fear  
'T will be both very old, and very dear.  
Tomorrow I 'll reform, the fool does say ;  
Today itself 's too late—the wise did yesterday.

He that can compose himself is wiser than he that  
composed books ☸ ☸

Poor Dick eats like a well man, and drinks like a sick.

Love, cough and a smoke can't well be hid.

No better relation than a prudent and faithful friend.

Well done is better than well said.

Each year one vicious habit rooted out,  
In time might make the worst man good  
throughout ☸ ☸

Trust thyself, and another shall not betray thee.

Historians relate, not so much what is done, as what  
they would have believed.

Grace not thy house, and let not that grace thee.

Thou can'st not joke an enemy into a friend, but  
thou may'st a friend into an enemy.

He that falls in love with himself will have no rivals.

## AN AMERICAN BIBLE

Let thy child's first lesson be obedience and the second will be what thou wilt.

Blessed is he that expects nothing, for he shall never be disappointed.

Rather go to bed supperless than run in debt for a breakfast

No resolution of repenting hereafter can be sincere.

Let thy discontents be secrets.

Honor thy father and mother, i. e., live so as to be an honor to them though they are dead.

If thou injurest conscience, it will have its revenge on thee

Hear no ill of a friend, nor speak any of an enemy.

Pay what you owe, and you 'll know what is your own

Be not niggardly of what costs thee nothing, as courtesy, counsel and countenance.

Beware of him that is slow to anger : He is angry for something, and will not be pleased for nothing.

Thirst after desert—not reward.

Who says Jack is not generous? He is always fond of giving, and cares not for receiving—what?—why, advice

Thou hadst better eat salt with the philosophers of Greece, than sugar with the courtiers of Italy.

## BENJAMIN FRANKLIN

Let our fathers and grandfathers be valued for their goodness, ourselves for our own.

Sin is not hurtful because it is forbidden, but it is forbidden because it is hurtful.

Nor is a duty beneficial because it is commanded, but it is commanded because it is beneficial ☸ ☸

Industry need not wish.

O Lazybones! Dost thou think God would have given thee arms and legs, if He had not designed thou should'st use them?

An empty bag can not stand upright.

Happy that nation, fortunate that age, whose history is not diverting.

None are deceived but they that confide.

There are lazy minds as well as lazy bodies ☸ ☸

Tricks and treachery are the practise of fools that have not wit enough to be honest.

One Nestor is worth two Ajaxes.


When knaves betray each other, one can be blamed or the other pitied.


He that carries a small Crime easily, will carry it on when it comes to be an Ox.


Great Modesty often hides Great Merit ☸ ☸


Pride gets into the Coach, and Shame mounts behind.


## AN AMERICAN BIBLE

Fools need advice most, but Wise men only are the better for it ☛ ☛  



Silence is not always a Sign of Wisdom, but Babbling is ever a Folly.  


You may delay, but Time will not.  



Virtue may always make a Face handsome, but Vice will certain make it ugly.  



Prodigality of Time produces Poverty of Mind as well as of Estate.  



When you 're an Anvil, hold you still;  
When you 're a hammer, strike your fill.  



Content is the Philosopher's Stone, that turns all it touches into gold.  



He that 's content hath enough.  



The first Mistake in Public Business is the going into it ☛ ☛  


Half the Truth is often a great Lie.  


The way to see by Faith is to shut the Eye of Reason.  


He that complains has too much.  



The morning Daylight appears plainer when you put out your candle.  


The Eagle snatched a coal from the Altar, but it fired her Nest ☛ ☛  



Good-Will, like the Wind, floweth where it listeth.

## BENJAMIN FRANKLIN

In a corrupt Age, the putting the world in order would breed Confusion; then e'en mind your own Business ☞ ☞




To serve the Public faithfully, and at the same time to please it entirely, is impracticable.




Death takes no bribes.



Men often mistake themselves, seldom forget themselves ☞ ☞



The idle Man is the Devil's Hireling, whose Livery is Rags, whose Diet and Wages are Famine and Diseases ☞ ☞



**C**OURTEOUS READER: I have heard that nothing gives an Author so great Pleasure as to find his works respectfully quoted by other learned Authors. This pleasure I have seldom enjoyed, for though I have been, if I may say it without Vanity, an eminent Author of Almanacs annually now a full quarter of a Century, my Brother Authors in the same Way, for what Reason I know not, have ever been very sparing in their Applauses; and no other Author has taken the least notice of me, so that did not my Writings produce me some solid Pudding, the great Deficiency of Praise would have quite discouraged me.

I concluded at length that the People were the best judges of my Merit; for they buy my Works; and besides in my Rambles, where I am not personally known, I have frequently heard one or other of my Adages repeated with, as Poor Richard says, at the End on't; this gave me some Satisfaction, as it showed not only that my Instructions were regarded, but Discovered likewise some Respect for my Authority; and I own that to encourage the practise of remember-

## AN AMERICAN BIBLE

ing and repeating those wise Sentences, I have sometimes quoted myself with great gravity ☞ ☞

Judge, then, how much I must have been gratified by an Incident I am going to relate to you. I stopped my horse lately where a great Number of people were collected at a Vendue of Merchant Goods. The Hour of Sale not being come, they were conversing on the Badness of the Times, and one of the Company called to a plain, clean, old Man, with white Locks: "Pray, Father Abraham, what think you of the Times? Won't these heavy Taxes quite ruin the Country? How shall we be ever able to pay them? What would you advise us to?" Father Abraham stood up, and replied, "If you 'd have my Advice, I'll give it you in short, for a word to the Wise is enough, and many Words won't fill a bushel, as Poor Richard says."

¶ They joined in desiring him to speak his Mind, and gathering round him, he proceeded as follows: **F**RRIENDS," says he, "and Neighbors, the Taxes are indeed very heavy, and if those laid on by the Government were the only ones we had to pay, we might more easily discharge them; but we have many others, and much more grievous to some of us. We are taxed twice as much by our Idleness, three times as much by our Pride, and four times as much by our Folly, and from these taxes the Commissioners can not ease or deliver us by allowing an Abatement. However, let us hearken to good Advice, and something may be done for us; God helps them that help themselves, as' Poor Richard says in his Almanac of Seventeen Hundred Thirty-three ☞ ☞

"It would be thought a hard Government that should tax its People one-tenth Part of their Time, to be employed in its Service. But Idleness taxes many of us much more, if we reckon all that is spent in absolute Sloth, or doing of nothing, with that which is spent in idle Employments or Amusements, that amount to nothing. Sloth, by bringing on Diseases,



## BENJAMIN FRANKLIN

absolutely shortens Life. Sloth, like Rust, consumes faster than Labor wears, while the used key is always bright, as Poor Richard says. But, dost thou love Life, then do not squander Time, for that 's the Stuff Life is made of, as Poor Richard says. How much more than is necessary do we spend in Sleep! forgetting that the Sleeping Fox catches no Poultry, and that there will be sleeping enough in the Grave, as Poor Richard says. If Time be of all Things the most Precious, wasting of Time must be, as Poor Richard says, the greatest Prodigality, since, as he elsewhere tells us, Lost time is never found again; and what we call Time enough, always proves little enough. Let us then be up and doing, and doing to the Purpose; so by Diligence shall we do more with less Perplexity. Sloth makes all things difficult, but Industry all Things easy, as Poor Richard says: and He that riseth late must trot all Day, and shall scarce overtake his business at Night. While Laziness travels so slowly that Poverty soon overtakes him, as we read in Poor Richard, who adds, Drive thy Business, let not that drive thee; and Early to Bed and early to rise, makes a Man healthy, wealthy, and wise ☞ ☞

**S**O what signifies wishing and hoping for better times? We may make these Times better if we bestir ourselves. Industry need not wish, as Poor Richard says, and He that lives upon Hope will die fasting. There are no gains, without Pains; then Help Hands for I have no Lands, or if I have, they are smartly taxed. And as Poor Richard likewise observes, He that hath a trade hath an Estate, and he that hath a Calling hath an Office of Profit and Honor; but then the Trade must be worked at, and the Calling well followed, or neither the Estate nor the Office will enable us to pay our Taxes. If we are industrious we shall never starve; for, as Poor Richard says, At the Workingman's house Hunger looks in, but dares not enter ☞ Nor will the Bailiff nor the

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Constable enter, for Industry pays Debts while Despair increaseth them, says Poor Richard. What though you have found no Treasure, nor has any Rich Relation left you a Legacy, Diligence is the Mother of Good-Luck, as Poor Richard says, and God gives all things to Industry. Then plow deep, while Sluggards sleep, and you shall have Corn to sell and to keep, says Poor Dick. Work while it is called Today, for you know not how much you may be hindered tomorrow, which makes Poor Richard say, One Today is worth two Tomorrows; and farther, Have you somewhat to do Tomorrow, do it Today. If you were a Servant would you not be ashamed that a good Master should catch you idle? Are you then your own Master, be ashamed to catch yourself idle, as Poor Dick says. When there is so much to be done for yourself, your Family, your Country, and your gracious King, be up by Peep of Day; Let not the sun look down and say, Inglorious here he lies. Handle your Tools without Mittens; remember that the Cat in Gloves catches no mice, as Poor Richard says. 'T is true there is much to be done, and perhaps you are weak-handed, but stick to it steadily, and you will see great Effects, for constant Dropping wears away Stones, and by Diligence and Patience the Mouse ate in two the Cable; and little strokes fell great Oaks, as Poor Richard says in his Almanac, the Year I can not just now remember ☞ ☞

**M**ETHINKS I hear some of you say, Must a man afford himself no leisure? I will tell thee, my friend, what Poor Richard says, Employ thy Time well if thou meanest to gain Leisure; and, since thou art not sure of a Minute, throw not away an Hour. Leisure is Time for doing something useful; this Leisure the diligent man will obtain, but the lazy man never; so that, as Poor Richard says, a Life of Leisure and a Life of Labor are two Things. Do you imagine that Sloth will afford you more comfort than

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Labor? No; for as Poor Richard says, Trouble springs from Idleness, and grievous Toil from needless Ease. Many without Labor would live by their Wits only, but they break for want of stock. Whereas Industry gives Comfort, and Plenty, and Respect, Fly Pleasure, and they 'll follow you. The diligent Spinner has a large Shift; and now I have a Sheep and a Cow, everybody bids me Good-morrow, all of which is well said by Poor Richard. ¶ “ But with our Industry we must likewise be steady, settled and careful, and oversee our own Affairs with our own eyes, and not trust too much to others; for as Poor Richard says,

I never saw an oft-removed Tree,

Nor yet an oft-removed Family,

That throve so well as those that settled be ☞

And again, Three Removes is as bad as a Fire; and again, Keep thy Shop, and thy Shop will keep thee; and again, If you would have your business done, go; if not, send. And again,

He that by the Plow must thrive,

Himself must either hold or drive ☞ ☞

And again, The Eye of a Master will do more work than both his Hands; and again, Want of Care does us more damage than want of Knowledge; and again, Not to oversee Workmen is to leave them your Purse open. Trusting too much to others' care is the Ruin of Many; for as the Almanac says, In the affairs of this world men are saved, not by Faith, but by the Want of it; but a Man's own Care is profitable; for, saith Poor Dick, Learning is to the Studious, and Riches to the Careful, as well as Power to the Bold, and Heaven to the Virtuous. And farther, If you would have a faithful Servant, and one that you like, serve yourself. And again, he adviseth to circumspection and Care, even in the smallest Matters, because sometimes a little Neglect may breed great Mischief, adding, For want of a Nail the Shoe was lost; for want of a Shoe the Horse was lost, and for want of

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a Horse the Rider was lost, being overtaken and slain by the Enemy, all for want of care about a Horse-shoe-Nail ♫ ♫

**S**O much for Industry, my Friends, and attention to one's own Business ; but to these we must add Frugality, if we would make our Industry more certainly successful. A man may, if he knows not how to save as he gets, Keep his nose all his Life to the Grindstone, and die not worth a Groat at last. A fat Kitchen makes a lean Will, as Poor Richard says, and,

Many estates are spent in the Getting,  
Since women for Tea forsook Spinning and  
Knitting,  
And men for Punch forsook Hewing and  
Splitting.

If you would be wealthy, says he, in another Almanac, think of Saving as well as of Getting : the Indies have not made Spain rich, because her Outgoes are greater than her Incomes. Away, then, with your expensive Follies ; you will not have so much cause to complain of hard Times, Heavy Taxes, and chargeable Families ; for, as Poor Dick says,

Women and Wine, Game and Deceit,  
Make the Wealth small, and the Wants great.

And farther, What maintains one Vice would bring up two Children. You may think, perhaps, that a little Tea or a little Punch now and then, Diet a little more Costly, Clothes a little finer, and a little Entertainment now and then, can be no great Matter ; but remember what Poor Richard says, Many a Little makes a Mickle ; and farther, Beware of Little Expenses ; a small Leak will sink a great Ship ; and again, Who Dainties love, shall Beggars prove ; and moreover, Fools make feasts and wise Men eat them.

**H**ERE you are all got together at this Vendue of Fineries and Knickknacks. You call them Goods, but if you do not take care, they will prove Evils to some of you ♫ You expect they will be sold

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cheap, and perhaps they may for less than they cost ; but if you have no Occasion for them, they must be Dear to you. Remember what Poor Richard says, Buy what thou hast no need of, and ere long thou shalt sell thy Necessaries. And again, At a great Pennyworth pause a while : he means, that perhaps the cheapness is apparent only, and not real ; or the Bargain, by straitening thee in thy Business, may do thee more Harm than Good. For in another Place he says, Many have been ruined by buying good Pennyworths. Again Poor Richard says, 'T is foolish to lay out Money in a purchase of Repentance ; and yet this Folly is practised every day at Vendues, for want of minding the Almanac. Wise men, as Poor Dick says, learn by others' Harms, Fools scarcely by their own ; but *Felix quem faciunt aliena Pericula cautum*. Many a one, for the sake of Finery on the Back, have gone with a hungry Belly, and half-starved their Families ; Silks and Satins, Scarlet and Velvets, as Poor Richard says, Put out the Kitchen Fire — These are not the Necessaries of Life ; they can scarcely be called the Conveniences, and yet only because they look Pretty, how many want to have them. The artificial Wants of Mankind thus become more numerous than the natural ; and as Poor Dick says, For one poor person, there are a hundred indigent. By these, and other Extravagances, the Genteel are reduced to Poverty, and forced to borrow of those whom they formerly despised, but who through Industry and Frugality have maintained their Standing ; in which case it appears plainly that a Plowman on his Legs is higher than a Gentleman on his Knees, as Poor Richard says. Perhaps they have had a small estate left them, which they knew not the getting of — they think 't is Day and will never be Night ; that a little to be spent out of so much, is not worth minding (a Child and a Fool, as Poor Richard says, imagine that Twenty Shillings and Twenty Years can never

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be spent); but, always taking out of the Meat-tub, and never putting in, soon comes to the Bottom; then, as Poor Dick says, When the Well 's dry, they know the Worth of Water. But this they might have known before if they had taken his Advice: If you would know the Value of Money, go and try to borrow some; for he that goes a-borrowing goes a-sorrowing; and indeed, so does he that lends to such People, when he goes to get it in again. Poor Dick farther advises and says,

Fond Pride of Dress is sure a very Curse;

Ere Fancy you consult, consult your Purse ☞  
And again, Pride is as loud a Beggar as Want, and a great deal more saucy. When you have bought one fine Thing you must buy ten more, that your appearance may be all of a Piece; but Poor Dick says, 'T is easier to suppress the first Desire than to satisfy all that follow it. And 't is truly folly for the Poor to ape the Rich, as for the Frog to swell, in order to equal the Ox ☞ ☞

Great Estates may venture more,

But little Boats should keep near Shore ☞ ☞  
'T is, however, a Folly soon punished; for Pride that dines on Vanity sups on Contempt, as Poor Richard says. And in another place, Pride breakfasted with Plenty, dined with Poverty, and supped with Infamy. And after all, of what Use is this Pride of Appearance? for which so much is risked, so much is suffered! It can not promote Health or ease Pain; it makes no increase of merit in the Person, creates Envy, it hastens Misfortune.

What is a Butterfly? At best

He 's but a caterpillar dressed.

The gaudy Fop 's his Picture just,  
as Poor Richard says ☞ ☞

**B**UT what Madness must it be to run in Debt for these Superfluities! We are offered by the terms of this Vendue, Six Months' Credit; and that perhaps

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has induced some of us to attend it, because we can not spare the ready Money and hope now to be fine without it. But, ah, think what you do when you run in debt; You give to another Power over your Liberty. If you can not pay at the Time, you will be ashamed to see your Creditor; you will be in Fear when you speak to him; you will make poor, pitiful, sneaking Excuses, and by Degrees come to lose your Veracity, and sink into base downright lying; for as Poor Richard says, The second Vice is Lying, the first is running in Debt. And again, to the same purpose, Lying rides upon Debt's back. Whereas a free-born Englishman ought not to be ashamed or afraid to see or speak to any Man living, But Poverty often deprives a Man of all Spirit and Virtue; 'T is hard for an empty Bag to stand upright, as Poor Richard truly says. What would you think of that Prince, or that Government, who should issue an Edict forbidding you to dress like a Gentleman, or a Gentlewoman, on Pain of Imprisonment or Servitude! Would you not say, that you are Free, have a right to dress as you please, and that such an Edict would be a Breach of your Privileges, and such a Government tyrannical! And yet you are about to put yourself under that Tyranny when you run in debt for such Dress! Your Creditor has authority at his Pleasure to deprive you of your Liberty, by confining you in Jail for Life, or to sell you for a Servant, if you should not be able to pay him! When you have got your Bargain, you may, perhaps, think little of Payment! but Creditors, Poor Richard tells us, have better Memories than Debtors; and in another Place says, Creditors are a superstitious Sect, great Observers of set Days and Times. The Day comes round before you are aware, and the Demand is made before you are prepared to satisfy it. Or, if you bear your Debt in Mind, the Term which at First seemed so long will, as it lessens, appear extremely short. Time will



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seem to have added wings to his Heels as well as Shoulders. Those hath a short Lent, saith Poor Richard, who owe Money to be paid at Easter ☞ Then since, as he says, the Borrower is a slave to the Lender, and the Debtor is the creditor, disdain the Chain, preserve your Freedom, and maintain your Independency. Be Industrious and free; be frugal and free. At present, perhaps, you may think yourself in thriving Circumstances, and that you can bear a little Extravagance without Injury; but,

For Age and Want save while you may;

No Morning Sun lasts a whole Day,

as Poor Richard says. Gain may be temporary and uncertain, but ever while you live Experience is constant and certain; and, 't is easier to build two Chimneys than to keep one in fuel, as Poor Richard says. So rather go to bed supperless than rise in Debt.

Get what you can, and what you get hold.

'T is the stone that will turn all your Lead  
into Gold,

as Poor Richard says. And when you have got the Philosopher's Stone, sure you will no longer complain of the bad Times, or the Difficulty of paying Taxes.

THIS Doctrine, my Friends, is Reason and Wisdom; but after all, do not depend too much on your own Industry, and Frugality, and Prudence, though excellent Things; for they may all be blasted without the Blessing of Heaven; and therefore, ask that Blessing humbly, and be not uncharitable to those that at present seem to want it, but comfort and help them. Remember Job suffered and was afterwards prosperous ☞ ☞

“ And now to conclude, Experience keeps a dear School, but Fools will learn in no other, and scarce in that; for it is true, we may give Advice, but we can not give Conduct, as Poor Richard says. However, remember this, They that won't be counseled can't be helped, as Poor Richard says: and farther, That



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if you will not hear Reason, she 'll surely rap your Knuckles." ❧ ❧

THUS the old Gentleman ended his Harangue. The People heard it and approved the Doctrine, and immediately practised the contrary, just as if it had been a common Sermon ; for the Vendue opened, and they began to buy extravagantly, notwithstanding all his Cautions, and their own Fear of Taxes. I found the good Man had thoroughly studied my Almanacs and digested all I had dropped on those Topics during the course of Five-and-Twenty Years. The frequent mention he made of me must have tried any one else, but my Vanity was wonderfully delighted with it, though I was conscious that not a Tenth part of this Wisdom was my own which he ascribed to me, but rather the Gleanings I had made of the sense of all Ages and Nations. However, I resolved to be the better for the Echo of it ; and though I had at first determined to buy stuff for a new Coat, I went away resolved to wear my old one a little longer. Reader, if thou wilt do the same, thy profit will be as great as mine ❧ ❧



THE GOSPEL ACCORDING TO  
THOMAS JEFFERSON

The God who gave us life gave us liberty  
at the same time: the hand of force  
may destroy, but can not disjoin them.

# THE GOSPEL ACCORDING TO THOMAS JEFFERSON

**W**HEN, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident : that all men are created equal ; that they are endowed by their Creator with inherent and inalienable rights ; that among these are Life, Liberty, and the pursuit of Happiness ; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed ; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes ; and accordingly all experience hath shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations (begun at a distinguished period and pursuing invariably the same object) evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security. Such has been the patient sufferance of these Colonies ; and such is now the necessity

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which constrains them to expunge their former systems of government. The history of the present King of Great Britain is a history of unremitting injuries and usurpations, among which appears no solitary fact to contradict the uniform tenor of the rest, but all have in direct object, the establishment of an absolute tyranny over these States. To prove this, let facts be submitted to a candid world, for the truth of which we pledge a faith yet unsullied by falsehood ☞ ☞

**H**E has refused his assent to laws the most wholesome and necessary for the public good.

He has forbidden his Governors to pass laws of immediate and pressing importance, unless suspended in their operation till his assent should be obtained; and, when so suspended, he has utterly neglected to attend to them ☞ ☞

He has refused to pass other laws for the accommodation of large districts of people, unless those people would relinquish the right of representation in the Legislature, a right inestimable to them, and formidable to tyrants only.

He has called together legislative bodies at places unusual, uncomfortable, and distant from the depository of their public records, for the sole purpose of fatiguing them into compliance with his measures.

¶ He has dissolved representative houses repeatedly and continually for opposing with manly firmness his invasions on the rights of the people.

He has refused for a long time after such dissolutions to cause others to be elected, whereby the legislative powers, incapable of annihilation, have returned to the people at large for their exercise, the State remaining, in the meantime, exposed to all the dangers of invasions from without and convulsions within ☞ ☞

He has endeavored to prevent the population of these States; for that purpose obstructing the laws for naturalization of foreigners, refusing to pass others

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to encourage their migrations hither, and raising the conditions of new appropriations of lands 30 30

He has suffered the administration of justice totally to cease in some of these States, refusing his assent to laws for establishing judiciary powers.

He has made our judges dependent on his will alone for the tenure of their offices, and the amount and payment of their salaries.

He has erected a multitude of new offices, by a self-assumed power, and sent hither swarms of new officers to harass our people and eat out their substance 30 30

He has kept among us in times of peace standing armies and ships of war without the consent of our Legislatures 30 30

He has affected to render the military independent of, and superior to, the civil power.

He has combined with others to subject us to a jurisdiction foreign to our constitutions and unacknowledged by our laws, giving his assent to their acts of pretended legislation for quartering large bodies of armed troops among us; for protecting them by a mock trial from punishment for any murders which they should commit on the inhabitants of these States; for cutting off our trade with all parts of the world; for imposing taxes on us without our consent; for depriving us of the benefits of trial by jury; for transporting us beyond seas to be tried for pretended offenses; for abolishing the free system of English laws in a neighboring province, establishing therein an arbitrary government, and enlarging its boundaries, so as to render it at once an example and fit instrument for introducing the same absolute rule into these States; for taking away our charters, abolishing our most valuable laws, and altering fundamentally the forms of our governments; for suspending our own Legislatures, and declaring themselves invested with power to legislate for us in all cases whatsoever 30 30

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He has abdicated government here, withdrawing his governors, and declaring us out of his allegiance and protection ☛ ☛

He has plundered our seas, ravaged our coasts, burnt our towns, and destroyed the lives of our people.

He is at this time transporting large armies of foreign mercenaries to complete the works of death, desolation and tyranny already begun with circumstances of cruelty and perfidy unworthy the head of a civilized nation. ¶ He has constrained our fellow-citizens, taken captive on the high seas, to bear arms against their country, to become the executioners of their friends

and brethren, or to fall themselves by their hands ☛ He has endeavored to bring on the inhabitants of our frontiers, the merciless Indian savages, whose known rule of warfare is an undistinguished destruction of all ages, sexes and conditions of existence ☛ ☛

He has incited treasonable insurrections of our fellow-citizens, with the allurements of forfeiture and confiscation of our property ☛ ☛

He has waged cruel war against human nature itself, violating its most sacred rights of life and liberty in the persons of a distant people who never offended him, captivating and carrying them into slavery in another hemisphere, or to incur miserable death in their transportation thither. This piratical warfare, the opprobrium of *Infidel* powers, is the warfare of the *Christian* king of Great Britain. Determined to keep open a market where *Men* should be bought and sold, he has prostituted his negative for suppressing every legislative attempt to prohibit or to restrain this execrable commerce. And that this assemblage of horrors might want no fact of distinguished die, he is now exciting those very people to rise in arms among us, and to purchase that liberty of which he has deprived them, by murdering the people on whom he also obtruded them : thus paying off former crimes committed against the *liberties* of one people, with



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crimes which he urges them to commit against the *lives* of another.

**I**N every stage of these oppressions we have petitioned for redress in the most humble terms: our repeated petitions have been answered only by repeated injuries. ¶ A prince whose character is thus marked by every act which may define a tyrant is unfit to be the ruler of a people who mean to be free. Future ages will scarcely believe that the hardiness of one man adventured, within the short compass of twelve years only, to lay a foundation so broad and so undisguised for tyranny, over a people fostered and fixed in principles of freedom ☞ ☞

Nor have we been wanting in attentions to our British brethren. We have warned them from time to time of attempts by their Legislature to extend a jurisdiction over these our States. We have reminded them of the circumstances of our emigration and settlement here, no one of which could warrant so strange a pretension: that these were effected at the expense of our own blood and treasure, unassisted by the wealth or the strength of Great Britain: that in constituting indeed our several forms of government, we had adopted one common king, thereby laying a foundation for perpetual league and amity with them: but that submission to their parliament was no part of our constitution, nor ever in idea, if history may be credited: and we appealed to their native justice and magnanimity as well as to the ties of our common kindred to disavow these usurpations which were likely to interrupt our connection and correspondence. They, too, have been deaf to the voice of Justice and of consanguinity, and when occasions have been given them, by the regular course of their laws, of removing from their councils the disturbers of our harmony, they have, by their free election, re-established them in power. At this very time, too, they are permitting their chief magistrate to

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send over not only soldiers of our common blood, but Scotch and foreign mercenaries to invade and destroy us. These facts have given the last stab to agonizing affection, and manly spirit bids us to renounce forever these unfeeling brethren. We must endeavor to forget our former love for them, and hold them as we hold the rest of mankind, enemies in war, in peace friends. We might have been a free and a great people together; but a communication of grandeur and of freedom, it seems, is below their dignity. Be it so, since they will have it. The road to happiness and to glory is open to us, too. We will tread it apart from them, and acquiesce in the necessity which pronounces our eternal separation! ♣ ♣

**W**E, therefore, the representatives of the United States of America in General Congress assembled, do in the name, and by the authority of the good people of these States reject and renounce all allegiance and subjection to the kings of Great Britain and all others who may hereafter claim by, through or under them; we utterly dissolve all political connection which may heretofore have subsisted between us and the people or parliament of Great Britain: and finally we do assert and declare these Colonies to be free and independent States, and that as free and independent States, they have full power to levy war, conclude peace, contract alliances, establish commerce, and to do all other acts and things which independent States may of right do.

And for the support of this declaration, we mutually pledge to each other our lives, our fortunes, and our sacred honor.—*Jefferson's First Draft of the Declaration of Independence.*

**T**HERE are extraordinary situations which require extraordinary interposition ♣ An exasperated people who feel that they possess power are not easily restrained within limits strictly regular ♣ ♣

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LET those flatter who fear : it is not an American art. To give praise where it is not due might be well from the venal, but would ill beseem those who are asserting the rights of human nature. They know, and will, therefore, say, that kings are the servants, not the proprietors of the people 30 30

THE great principles of right and wrong are legible to every reader ; to pursue them requires not the aid of many counselors. The whole art of government consists in the art of being honest. Only aim to do your duty, and mankind will give you credit where you fail 30 30

It is a certain position in law that allegiance and protection are reciprocal, the one ceasing when the other is withdrawn.

I PROPOSED to abolish the law of primogeniture, and to make real estate descendible in parcenary to the next of kin, as personal property is, by the statute of distribution. Mr. Pendleton wished to preserve the right of primogeniture, but seeing at once that that could not prevail, he proposed we should adopt the Hebrew principle, and give a double portion to the elder son. I observed that if the eldest son could eat twice as much, or do double work, it might be a natural evidence of his right to a double portion ; but being on a par, in his powers and wants, with his brothers and sisters, he should be on a par also in the partition of the patrimony ; and such was the decision of the other members 30 30

THE bill for establishing religious freedom in the United States, the principles of which had, to a certain degree, been enacted before, I had drawn in all the latitude of reason and right. It still met with opposition ; but, with some mutilations in the

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preamble, it was finally passed ; and a singular proposition proved that its protection of opinion was meant to be universal. Where the preamble declares that coercion is a departure from the plan of the holy author of our religion, an amendment was proposed, by inserting the words " Jesus Christ," so that it should read, " a departure from the plan of Jesus Christ, the holy author of our religion " ; the insertion was rejected by a great majority, in proof that they meant to comprehend, within the mantle of its protection, the Jew and the Gentile, the Christian and Mahometan, the Hindoo, and Infidel of every denomination.

### EXTRACT FROM INAUGURAL ADDRESS

**I** REPAIR, then, fellow-citizens, to the post you have assigned me. With experience enough in subordinate offices to have seen the difficulties of this, the greatest of all, I have learned to expect that it will rarely fall to the lot of imperfect man to retire from this station with the reputation and favor which bring him into it. Without pretensions to that high confidence reposed in our first and great Revolutionary character, whose pre-eminent services had entitled him to the first place in his country's love, and destined for him the fairest page in the volume of faithful history, I ask so much confidence only as may give firmness and effect to the legal administration of your affairs. I shall often go wrong through defect of judgment. When right, I shall often be thought wrong by those whose positions will not command a view of the whole ground. I ask your indulgence for my own errors, which will never be intentional ; and your support against the errors of others, who may condemn what they would not if seen in all its parts. The approbation implied by your suffrage is a consolation to me for the past ; and my future solicitude will be to retain the good opinion of those who have bestowed it in

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advance, to conciliate that of others by doing them all the good in my power, and to be instrumental to the happiness and freedom of all ☪ ☪

Relying, then, on the patronage of your good-will, I advance with obedience to the work, ready to retire from it whenever you become sensible how much better choice it is in your power to make. And may that Infinite Power which rules the destinies of the universe lead our councils to what is best, and give them a favorable issue for your peace and prosperity.

**I**T is not enough that honest men are appointed judges. All know the influence of interest on the mind of man, and how unconsciously his judgment is warped by that influence. To this bias add that of the esprit de corps, of their peculiar maxim and creed, that "it is the office of a good judge to enlarge his jurisdiction," and the absence of responsibility; and how much can we expect in impartial decision between the General Government, of which they are themselves so eminent a part, and an individual State, from which they have nothing to hope or fear? We have seen, too, that, contrary to all correct example, they are in the habit of going out of the question before them, to throw an anchor ahead, and grapple further hold for future advances of power. They are then, in fact, the corps of sappers and miners, steadily working to undermine the independent rights of the States, and to consolidate all power in the hands of that government in which they have so important a freehold estate. But it is not by the consolidation or concentration of powers, but by their distribution, that good government is effected. Were not this great country already divided into States, that division must be made, that each might do for itself what concerns itself directly, and what it can so much better do than a distant authority. Every State again is divided into

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counties, each to take care of what lies within its local bounds; each county again into townships or wards, to manage minuter details; and every ward into farms, to be governed each by its individual proprietor. Were we directed from Washington when to sow, and when to reap, we should soon want bread. It is by this partition of cares, descending in gradation from general to particular, that the mass of human affairs may be best managed, for the good and prosperity of all. I repeat that I do not charge the judges with wilful and ill-intentioned error; but honest error must be arrested, where its toleration leads to public ruin. As, for the safety of society, we commit honest maniacs to Bedlam, so judges should be withdrawn from their bench, whose erroneous biases are leading us to dissolution. It may, indeed, injure them in fame or in fortune; but it saves the Republic, which is the first and supreme law.

I AM not prepared to say that the first magistrate of a nation can not commit treason against his country, or is unamenable to its punishment; nor yet that, where there is no written law, no regulated tribunal, there is not a law in our hearts, and a power in our hands, given for righteous employment in maintaining right, and redressing wrong.

ONE free and independent legislature hereby takes upon itself to suspend the powers of another, free and independent as itself, thus exhibiting a phenomenon unknown in Nature, the creator and creature of its own power. Not only the principles of commonsense, but the common feelings of human nature must be surrendered up, before his Majesty's subjects here can be persuaded to believe that they hold their political existence at the will of a British Parliament. Shall these governments be dissolved, their property annihilated, and their


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people reduced to a state of Nature, at the imperious breath of a body of men whom they never saw, in whom they never confided, and over whom they have no powers of punishment or removal, let their crimes against the American public be ever so great? Can any one reason be assigned why one hundred and sixty thousand electors in the island of Great Britain should give law to four millions in the States of America, every individual of whom is equal to every individual of them in virtue, in understanding and in bodily strength? Were this to be admitted, instead of being a free people, as we have hitherto supposed, and mean to continue ourselves, we should suddenly be found the slaves, not of one but of one hundred and sixty thousand tyrants; distinguished, too, from all others, by this singular circumstance, that they are removed from the reach of fear, the only restraining motive which may hold the hand of a tyrant ♣ ♣



**I** SERVED with General Washington in the Legislature of Virginia, before the Revolution, and, during it, with Doctor Franklin in Congress. I never heard either of them speak ten minutes at a time, nor to any but the main point, which was to decide the question ♣ ♣

They laid their shoulders to the great points, knowing that the little ones would follow of themselves. If the present Congress errs in too much talking, how can it be otherwise, in a body to which the people send one hundred and fifty lawyers, whose trade it is to question everything, yield nothing, and talk by the hour? That one hundred and fifty lawyers should do business together ought not to be expected.



**T**HE appeal to the rights of man, which had been made in the United States, was taken up by France, first of the European nations. From her, the spirit has spread over those of the South. The tyrants



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of the North have allied indeed against it ; but it is irresistible. Their opposition will only multiply its millions of human victims ; their own satellites will catch it, and the condition of man through the civilized world will be finally and greatly ameliorated. This is a wonderful instance of great events from small causes. So inscrutable is the arrangement of causes and consequences in this world, that a two-penny duty on tea, unjustly imposed in a sequestered part of it, changes the condition of all its inhabitants 30 30

The bulk of mankind are schoolboys through life.

THERE are three epochs in history, signalized by the total extinction of national morality. The first was of the successors of Alexander, not omitting himself. The next, the successors of the first Cæsar. The third, our own age. This was begun by the partition of Poland, followed by that of the treaty of Pillnitz ; next the conflagration of Copenhagen ; then the enormities of Bonaparte, partitioning the earth at his will, and devastating it with fire and sword ; now the conspiracy of kings, the successors of Bonaparte, blasphemously calling themselves the Holy Alliance, and treading in the footsteps of their incarcerated leader ; not yet, indeed, usurping the governments of other nations, avowedly and in detail, but controlling by their armies the forms in which they will permit them to be governed ; and reserving, *in petto*, the order and extent of the usurpations further meditated 30 30

I HAVE sometimes asked myself, whether my country is the better for my having lived at all ? I do not know that it is. I have been the instrument of doing the following things ; but they would have been done by others—some of them, perhaps, a little better : The Rivanna had never



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been used for navigation; scarcely an empty canoe had ever passed down it. Soon after I came of age, I examined its obstructions, set on foot a subscription for removing them, got an Act of Assembly passed, and the thing effected, so as to be used completely and fully for carrying down all our produce ☞ ☞  
The Declaration of Independence.

I proposed the demolition of the Church establishment, and the freedom of religion. It could only be done by degrees; to wit, the act of 1776, c 2, exempted dissenters from contributions to the Church, and left the Church clergy to be supported by voluntary contributions of their own sect; was continued from year to year, and made perpetual 1779, c 36.

The act putting an end to entails ☞ ☞

The act prohibiting the importation of slaves.

The act concerning citizens, and establishing the natural right of man to expatriate himself, at will ☞

The act changing the course of descents, and giving the inheritance to all the children, etc., equally, I drew as part of the revisal.

In 1789 and 1790, I had a great number of olive-plants, of the best kind, sent from Marseilles to Charleston, for South Carolina and Georgia. They were planted and are flourishing; and, though not yet multiplied, they will be the germ of that cultivation in those States ☞ ☞

In 1790, I got a cask of heavy upland rice, from the River Denbigh, in Africa, about lat.  $9^{\circ} 30'$  North, which I sent to Charleston, in hopes it might supersede the culture of the wet rice, which renders South Carolina and Georgia so pestilential through the Summer. It was divided and a part sent to Georgia. I know not whether it has been attended to in South Carolina; but it has spread in the upper parts of Georgia, so as to have become almost general, and is highly prized. Perhaps it may answer in Tennessee and Kentucky. The greatest service which can be

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rendered any country is, to add a useful plant to its culture, especially a bread grain ; next in value to bread is oil. ¶ Whether the act for the more general diffusion of knowledge will ever be carried into complete effect, I know not. It was received by the Legislature with great enthusiasm at first ; and a small effort was made in 1796, by the act to establish public schools, to carry a part of it into effect, viz., that for the establishment of free English schools ; but the option given to the courts has defeated the intention of the act 30 30

Those who labor in the earth are the chosen people of God 30 30

I steer my bark with Hope in the head, leaving Fear astern 30 30

HONESTY, disinterestedness and good-nature are indispensable to procure the esteem and confidence of those with whom we live, and on whose esteem our happiness depends. Never suffer a thought to be harbored in your mind which you would not avow openly. When tempted to do anything in secret, ask yourself if you would do it in public ; if you would not, be sure it is wrong. In little disputes with your companions, give way rather than insist on trifles, for their love and the approbation of others will be worth more to you than the trifle in dispute. Above all things and at all times, practise yourself in good humor ; this, of all human qualities, is the most amiable and endearing to society. Whenever you feel a warmth of temper arising, check it at once and suppress it, recollecting it would make you unhappy within yourself and disliked by others. Nothing gives one person so great an advantage over another under all circumstances. Think of these things, practise them, and you will be rewarded by the love and confidence of the world 30 30

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### JEFFERSON'S CHARACTER OF WASHINGTON

**Y**OU say that in taking General Washington on your shoulders, to bear him harmless through the Federal coalition, you encounter a perilous topic. I do not think so. You have given the genuine history of the course of his mind through the trying scenes in which it was engaged, and of the seductions by which it was deceived, but not depraved. I think I knew General Washington intimately and thoroughly; and were I called on to delineate his character, it should be in terms like these: ♣ ♣

His mind was great and powerful without being of the very first order; his penetration strong, though not so acute as that of a Newton, Bacon or Locke; and, as far as he saw, no judgment was ever sounder. It was slow in operation, being little aided by imagination or invention, but sure in conclusion. Hence the common remark of his officers, of the advantage he derived from councils of war, where, hearing all suggestions, he selected whatever was best; and certainly, no general ever planned his battles more judiciously. But if deranged during the course of the action, if any member of his plan was dislocated by sudden circumstances, he was slow in a readjustment. The consequence was that he often failed in the field, and rarely against an enemy in station, as at Boston and York. He was incapable of fear, meeting personal danger with the calmest unconcern ♣ ♣

Perhaps the strongest feature in his character was prudence, never acting until every circumstance, every consideration, was maturely weighed; refraining if he saw a doubt, but, when once decided, going through with his purpose, whatever obstacles opposed. His integrity was most pure, his justice the most inflexible I have ever known, no motives of interest or consanguinity, of friendship or hatred, being able to bias his decision. He was, indeed, in every sense

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of the words, a wise, a good and a great man. His temper was naturally irritable and high-toned ; but reflection and resolution had obtained a firm and habitual ascendancy over it. If ever, however, it broke its bonds, he was most tremendous in his wrath. In his expenses he was honorable, but exact ; liberal in contribution to whatever promised utility ; but frowning and unyielding on all visionary projects, and all unworthy calls on his charity. His heart was not warm in its affections ; but he exactly calculated every man's value, and gave him a solid esteem proportioned to it.

¶ His person, you know, was fine ; his stature exactly what one would wish ; his deportment easy, erect and noble ; the best horseman of his age, and the most graceful figure that could be seen on horseback. Although in the circle of his friends, where he might be unreserved with safety, he took a free share in conversation, his colloquial talents were not above mediocrity, possessing neither copiousness of ideas nor fluency of words. In public, when called on for a sudden opinion, he was unready, short and embarrassed. Yet he wrote readily, rather diffusely, in an easy and correct style. This he had acquired by conversation with the world, for his education was merely reading, writing and common arithmetic, to which he added surveying at a later day. His time was employed in action chiefly, reading little, and that only in agriculture and English history. His correspondence became necessarily extensive, and, with journalizing his agricultural proceedings, occupied most of his leisure hours within doors.

On the whole, his character was, in its mass, perfect ; in nothing bad, in few points indifferent ; and it may truly be said that never did Nature and fortune combine more perfectly to make a man great, and to place him in the same constellation with whatever worthies have merited from man an everlasting remembrance. For his was the singular destiny and

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merit of leading the armies of his country successfully through an arduous war, for the establishment of its independence; of conducting its councils through the birth of a Government new in its forms and principles, until it had settled down into a quiet and orderly train; and of scrupulously obeying the laws through the whole of his career, civil and military, of which the history of the world furnishes no other example. How then can it be perilous for you to take such a man on your shoulders? ● ●

He has often declared to me that he considered our new constitution as an experiment on the practicability of republican government, and with what dose of liberty man could be trusted for his own good; that he was determined the experiment should have a fair trial, and would lose the last drop of his blood in support of it. I do believe that General Washington had a firm confidence in the durability of our Government. I felt on his death, with my countrymen, that "Verily a great man hath fallen this day in Israel." ● ●



THE GOSPEL ACCORDING TO  
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When it shall be said in any country in the world,  
“ My poor are happy ; neither ignorance nor distress  
is to be found among them ; my jails are empty of  
prisoners, my streets of beggars ; the aged are not in  
want, the taxes are not oppressive ; the rational world  
is my friend, because I am a friend of its happiness ”  
—when these things can be said, then may that  
country boast of its constitution and its government.



# THE GOSPEL ACCORDING TO T H O M A S P A I N E

**T**HESE are the times that try men's souls. The Summer soldier and the sunshine patriot will, in this crisis, shrink from the service of his country; but he that stands it *now*, deserves the love and thanks of man and woman.

Tyranny, like Hell, is not easily conquered; yet we have this consolation with us, that the harder the conflict, the more glorious the triumph. What we obtain too cheap, we esteem too lightly: 't is dearness only that gives everything its value.

Heaven knows how to put a proper price upon its goods; and it would be strange indeed, if so celestial an article as *Freedom* should not be highly rated. Britain, with an army to enforce her tyranny, has declared that she has a right not only to tax, but "to bind us in all cases whatsoever," and if being bound in that manner is not slavery, then is there not such a thing as slavery on earth. Even the expression is impious, for so unlimited a power can belong only to God.

**I**CAN not help being sometimes surprised at the complimentary references which I have seen and heard made to ancient histories and transactions. The wisdom, civil governments, and sense of honor of the states of Greece and Rome are frequently held up as objects of excellence and imitation. Mankind have lived to very little purpose if, at this period of the world, they must go two or three thousand years back for lessons and examples. We do great injustice to ourselves by placing them in such superior line. We have no just authority for it, neither can we tell why it is that we should suppose ourselves inferior. Could the mist of antiquity be cleared away, and men and things be viewed as they really were,

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it is more than probable that they would admire us, rather than we them. America has surmounted a greater variety and combination of difficulties than, I believe, ever fell to the share of any one people, in the same space of time, and has replenished the world with more useful knowledge and sounder maxims of civil government than were ever produced in any age before ☞ ☞

ONCE felt all that kind of anger, which a man ought to feel, against the mean principles that are held by the Tories: a noted one, who kept a tavern at Amboy, was standing at his door, with as pretty a child in his hand, about eight or nine years old, as I ever saw, and after speaking his mind as freely as he thought prudent, finished with this unfatherly expression, "Well, give me peace in my day." Not a man lives on the continent but fully believes that a separation must some time or other finally take place, and a generous parent should have said, "If there must be trouble, let it be in my day, that my child may have peace"; and this single reflection, well applied, is sufficient to awaken every man to duty ☞ ☞

I HAVE as little superstition in me as any man living, but my secret opinion has ever been, and still is, that God Almighty will not give up a people to military destruction, or leave them unsupportedly to perish, who have so earnestly and repeatedly sought to avoid the calamities of war, by every decent method which wisdom could invent ☞ ☞ Neither have I so much of the Infidel in me, as to suppose that He has relinquished the government of the world, and given us up to the care of devils ☞ ☞

It is, I think, exceedingly easy to define what ought to be understood by national honor; for that which

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is the best character for an individual is the best character for a nation ; and wherever the latter exceeds or falls beneath the former, there is a departure from the line of true greatness ☸ ☸

It is the madness of folly to expect mercy from those who have refused to do justice ; and even mercy, where conquest is the object, is only a trick of war.

Nothing hurts the affections both of parents and children so much as living too closely connected, and keeping up the distinction too long.

Like men in a state of intoxication, you forget that the rest of the world have eyes, and that the same stupidity which conceals you from yourselves exposes you to their satire and contempt ☸ ☸

THE Grecians and Romans were strongly possessed of the spirit of liberty, but not the principle, for at the time that they were determined not to be slaves themselves, they employed their power to enslave the rest of mankind. But this distinguished era is blotted by no one misanthropical vice.

As extraordinary power ought not to be lodged in the hands of any individual, so ought there to be no appropriations of public money to any person beyond what his services in a State may be worth ☸ ☸

Government on the old system is an assumption of power, for the aggrandizement of itself ; on the new, a delegation of power, for the common benefit of society ☸ ☸

Instead of referring to musty records and moldy parchments to prove that the rights of the living are lost, "renounced and abdicated forever," by those

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who are now no more, M. De Lafayette applies to the living world and emphatically says, "Call to mind the sentiments which Nature has engraved in the heart of every citizen, and which take a new force when they are solemnly recognized by all : For a nation to love liberty, it is sufficient that she knows it ; and to be free, it is sufficient that she wills it." 30 30

THE error of those who reason by precedents drawn from antiquity, respecting the rights of man, is that they do not go far enough into antiquity. They do not go the whole way. They stop in some of the intermediate stages of a hundred or a thousand years, and produce what was then done as a rule for the present day. This is no authority at all 30 30

If we travel still further into antiquity, we shall find a directly contrary opinion and practise prevailing, and, if antiquity is to be authority, a thousand such authorities may be produced, successively contradicting each other ; but if we proceed on, we shall at last come out right ; we shall come to the time when man came from the hand of his Maker. What was he then ? Man. Man was his high and only title, and a higher can not be given him.

We have now arrived at the origin of man and at the origin of his rights. As to the manner in which the world has been governed from that day to this, it is no further any concern of ours than to make a proper use of the errors or the improvements which the history of it presents. Those who lived a hundred or a thousand years ago were then moderns as we are now. They had their ancients, and those ancients had others, and we also shall be ancients in our turn 30  
If the mere name of antiquity is to govern in the affairs of life, the people who are to live a hundred or a thousand years hence may as well take us for a precedent, as we make a precedent of those who lived a hundred

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or a thousand years ago. ¶ The fact is, that portions of antiquity, by proving everything, establish nothing. It is authority against authority all the way, till we come to the divine origin of the rights of man, at the Creation. Here our inquiries find a resting-place, and our reason finds a home.

If a dispute about the rights of man had arisen at a distance of a hundred years from the Creation, it is to this source of authority they must have referred, and it is to the same source of authority that we must now refer ☛ ☛

THOUGH I mean not to touch upon any sectarian principle of religion, yet it may be worth observing that the genealogy of Christ is traced to Adam. Why, then, not trace the rights of man to the creation of man? I will answer the question. Because there have been upstart governments, thrusting themselves between, and presumptuously working to unmake man ☛ ☛

If any generation of men ever possessed the right of dictating the mode by which the world should be governed forever, it was the first generation that existed; and if that generation did it not, no succeeding generation can show any authority for doing it nor can set any up.

The illuminating and divine principle of the equal rights of man (for it has its origin from the Maker of man) relates not only to the living individuals, but to generations of men succeeding each other. Every generation is equal in rights to the generation which preceded it, by the same rule that every individual is born equal in rights with his contemporary ☛ ☛ It is also to be observed that all the religions known in the world are founded, so far as they relate to man, on the unity of man, as being all of one degree ☛ Whether in Heaven or in Hell, or in whatever state man may be supposed to exist hereafter, the good and the bad are the only distinctions. Nay, even the

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laws of governments are obliged to slide into this principle, by making degrees to consist in crimes, and not in persons 30 30

It is one of the greatest of all truths, and of the highest advantage to cultivate. By considering man in this light, and by instructing him to consider himself in this light, it places him in close connection with all his duties, whether to his Creator or to the Creation, of which he is a part; and it is only when he forgets his origin, or, to use a more fashionable phrase, his birth and family, that he becomes dissolute 30 30


It is not among the least of the evils of the present existing governments in all parts of Europe, that man, considered as man, is thrown back to a vast distance from his Maker, and the artificial chasm filled up by a succession of barriers, or a sort of turn-pike gates, through which he has to pass.

IT is a perversion of terms to say that a charter gives rights. It operates by a contrary effect, that of taking rights away. Rights are inherently in all the inhabitants; but charters, by annulling these rights in the majority, leave the right, by exclusion, in the hands of a few. If charters were constructed so as to express in direct terms "that every inhabitant who is not a member of a corporation shall not exercise the right of voting," such charters would in the face be charters, not of rights, but of exclusion. The effect is the same under the form they now stand; and the only persons on whom they operate, are the persons whom they exclude 30 30

AS war is the system of government on the old construction, the animosity which nations reciprocally entertain is nothing more than what the policy of their governments excites, to keep up the spirit of the system. Each government accuses the other of perfidy, intrigue, ambition, as a means of


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heating the imagination of their respective nations, and increasing them to hostilities. Man is not the enemy of man but through the medium of a false system of government. Instead, therefore, of exclaiming against the ambition of kings, the exclamation should be directed against the principle of such governments; and instead of seeking to reform the individual, the wisdom of a nation should apply itself to reform the system ☛ ☛



**M**AN did not enter into society to become worse than he was before, nor to have fewer rights than he had before, but to have those rights better secured. His natural rights are the foundation of all his civil rights. But in order to pursue this distinction with more precision, it is necessary to make the different qualities of natural and civil rights.

A few words will explain this. Natural rights are those which appertain to man in right of his existence. Of this kind are all the intellectual rights, or rights of the mind, and also all those rights of acting as an individual for his own comfort and happiness, which are not injurious to the natural rights of others. Civil rights are those which appertain to man in right of his being a member of society ☛ ☛



**T**HE natural rights which man retains are all those in which the power to execute is as perfect in the individual as the right itself. Among this class, as is before mentioned, are all the intellectual rights, or rights of the mind: consequently, religion is one of those rights ☛ ☛ The natural rights which are not retained, are all those in which, though the right is perfect in the individual, the power to execute them is defective. They answer not his purpose. A man, by natural right, has a right to judge in his own cause; and so far as the right of the mind is concerned, he never



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surrenders it : but what availeth it him to judge, if he has not power to redress? He therefore deposits his right in the common stock of society, and takes the arm of society, of which he is a part, in preference and in addition to his own. Society grants him nothing. Every man is proprietor in society, and draws on the capital as a matter of right.

From these premises, two or three certain conclusions will follow ☞ ☞

First, That every civil right grows out of a natural right, or, in other words, is a natural right exchanged.

☞ Secondly, That civil power, properly considered as such, is made up of the aggregate of that class of the natural rights of man, which becomes defective in the individual in point of power, and answers not his purpose, but when collected to a focus, becomes competent to the purpose of every one.

Thirdly, That the power produced from the aggregate of natural rights, imperfect in power in the individual, can not be applied to invade the natural rights which are retained in the individual, and in which the power to execute is as perfect as the right itself ☞ ☞

We have now in a few words traced man from a natural individual to a member of society, and shown, or endeavored to show, the quality of the natural rights retained, and those which are exchanged for civil rights. Let us now apply those principles to governments ☞ ☞

In casting our eyes over the world, it is extremely easy to distinguish the governments which have arisen out of society, or out of the social compact, from those which have not : but to place this in a clearer light than what a single glance may afford, it will be proper to take a review of the several sources from which the governments have arisen, and on which they have been founded ☞ ☞

They may all be comprehended under three heads : first, superstition ; secondly, power ; thirdly, the com-




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mon interests of society, and the common rights of man ☞ ☞


The first was a government of priestcraft, the second of conquerors, and the third of reason.

When a set of artful men pretended, through the medium of oracles, to hold intercourse with the Deity, as familiarly as they now march up the backstairs in European courts, the world was completely under the government of superstition. The oracles were consulted, and whatever they were made to say, became the law; and this sort of government lasted as long as this sort of superstition lasted ☞ ☞

After these a race of conquerors arose, whose government, like that of William the Conqueror, was founded in power, and the sword assumed the name of a scepter. Governments thus established last as long as the power to support them lasts; but that they might avail themselves of every engine in their favor, they united fraud to force, and set up an idol which they called Divine Right, and which, in imitation of the Pope, who affects to be spiritual and temporal, and in contradiction to the founder of the Christian religion, twisted itself afterwards into an idol of another shape, called Church and State. The key of Saint Peter, and the key of the Treasury, became quartered on one another, and the wondering, cheated multitude worshiped the invention ☞ ☞



**W**HEN I contemplate the natural dignity of man; when I feel for the honor and happiness of its character, I become irritated at the attempt to govern mankind by force and fraud, as if they were all knaves and fools, and can scarcely avoid disgust at those who are thus imposed upon ☞ ☞



A constitution is not the act of a government, but of a people constituting a government; and government without a constitution is power without a right.

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¶ All power exercised over a nation must have some beginning. It must be either delegated or assumed. There are no other sources. All delegated power is trust, and all assumed power is usurpation. Time does not alter the nature and quality of either 30 30

IT has been thought a considerable advance towards establishing the principles of freedom to say, that government is a compact between those who govern and those who are governed: but this can not be true, because it is putting the effect before the cause; for as man must have existed before governments existed, there necessarily was a time when governments did not exist, and consequently there could originally exist no governors to form such a compact with 30 30

The fact therefore must be that the individuals themselves, each in his own personal and sovereign right, entered into a compact with each other to produce a government: and this is the only mode in which governments have a right to arise, and the only principle on which they have a right to exist.

To possess ourselves of a clear idea of what government is, or ought to be, we must trace it to its origin. In doing this, we shall easily discover that governments must have arisen, either out of the people or over the people:

Governments arise, either out of the people or over the people. The English government is one of those which arose out of a conquest, and not out of society, and consequently it arose over the people; and though it has been much modified from the opportunity of circumstances since the time of William the Conqueror, the country has never yet regenerated itself, and is therefore without a constitution 30 30

Those who expect to reap the blessings of freedom must, like men, undergo the fatigues of supporting it.

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**W**HEN all the governments of Europe shall be established on the representative system, nations will become acquainted, and the animosities and prejudices fomented by the intrigues and artifice of courts will cease. The oppressed soldier will become a freeman ; and the tortured sailor, no longer dragged through the streets like a felon, will pursue his mercantile voyage in safety. It would be better that nations would continue the pay of their soldiers during their lives, and give them their discharge and restore them to freedom and their friends, and cease recruiting, than retain such multitudes at the same expense, in a condition useless to society and to themselves 30

**F**OR myself, I fully and conscientiously believe that it is the will of the Almighty that there should be a diversity of religious opinions among us : it affords a larger field for our Christian kindness. Were we all of one way of thinking, our religious dispositions would want matter for probation, and on this liberal principle I look on the various denominations among us to be like children of the same family, differing only in what is called their Christian names 30 30

Independence is my happiness, and I view things as they are, without regard to place or person ; my country is the world, and my religion is to do good 30 30

Conquest and defeat are each of the same price 30

**I** DO not believe that any two men, on what are called doctrinal points, think alike who think at all. It is only those who have not thought that appear to agree. It is in this case as with what is called the British Constitution ; it has been taken for granted to be good, and encomiums have supplied the place of proof. But when the

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nation comes to examine into its principles and the abuses it admits, it will be found to have more defects than I have hitherto pointed out ☞ ☞

As to what are called national religions, we may, with as much propriety, talk of national gods. It is either political craft or the remains of the pagan system, when every nation had its separate and particular deity.

Who, then, art thou, vain dust and ashes ! by whatever name thou art called, whether a king, a bishop, a church or a State, a parliament or anything else, that obtrudest thine insignificance between the soul of man and his Maker ? Mind thine own concerns. If he believes not as thou believest, it is a proof that thou believest not as he believeth, and there is no earthly power can determine between you ☞ ☞


With respect to what are called denominations of religion, if every one is left to judge of his own religion, there is no such thing as a religion that is wrong ; but if they are to judge of each other's religion, there is no such thing as a religion that is right ; and therefore, all the world is right, or all the world is wrong.

☞ But with respect to religion itself, without regard to names, and as directing itself from the universal family of mankind to the divine object of all adoration, it is man bringing to his Maker the fruits of his heart ; and though these fruits may differ from each other like the fruits of the earth, the grateful tribute of every one is accepted ☞ ☞


THE duty of man is not a wilderness of turnpike gates, through which he is to pass by tickets from one to the other. It is plain and simple, and consists but of two points : his duty to God, which every man must feel ; and with respect to his neighbor, to do as he would be done by. If those to whom power is delegated do well, they will be respected ; if not, they will be despised ; and with regard to those to

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whom no power is delegated, but who assume it, the rational world can know nothing of them 30 30



I love the man that can smile in trouble, that can gather strength from distress, and grow brave by reflection. 'T is the business of little minds to shrink; but he whose heart is firm, and whose conscience approves his conduct, will pursue his principles unto death 30 30



As reforms, or revolutions—call them which you please—extend themselves among nations, those nations will form connections and conventions, and when a few are thus confederated, the progress will be rapid, till despotism and corrupt government be totally expelled, at least out of two quarters of the world, Europe and America.



**I**F we suppose a large family of children who on any particular day, or particular occasion, make it a custom to present to their parents some token of their affection and gratitude, each of them would make a different offering, and most probably in a different manner 30 30

Some would pay their congratulations in themes of verse and prose, by some little devices, as their genius dictated, or according to what they thought would please; and, perhaps, the least of all, not able to do any of those things, would ramble into the garden, or the field, and gather what it thought the prettiest flower it could find, though, perhaps, it might be but a simple weed. The parents would be more gratified by such a variety than if the whole of them had acted on a concerted plan, and each had made exactly the same offering 30 30

This would have the cold appearance of contrivance, or the harsh one of control. But of all unwelcome things, nothing would more afflict the parents than

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to know that the whole of them had afterwards gotten together by the ears, boys and girls, fighting, reviling and abusing each other about which was the best or the worst present ☞ ☞

☞ Had it not been for America, there had been no such thing as freedom left throughout the whole universe ☞ ☞


As to religion, I hold it to be the indispensable duty of all governments to protect all conscientious professors thereof, and I know of no other business which government hath to do therewith.

☞ WHEN it shall be said in any country in the world, "My poor are happy; neither ignorance nor distress is to be found among them; my jails are empty of prisoners, my streets of beggars; the aged are not in want, the taxes are not oppressive; the rational world is my friend, because I am a friend of its happiness"—when these things can be said, then may that country boast of its constitution and its government. Within the space of a few years we have seen two revolutions, those of America and France. In the former, the contest was long and the conflict severe; in the latter, the nation acted with such a consolidated impulse that having no foreign enemy to contend with, the revolution was complete in power the moment it appeared ☞ ☞ From both those instances it is evident that the greatest forces that can be brought into the field of revolutions are reason and common interest. Where these can have the opportunity of acting, opposition dies with fear, or crumbles away by conviction. It is a great standing which they have now universally obtained; and we may hereafter hope to see revolutions, or changes in governments, produced with the same quiet operation by which any measure,


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determinable by reason and discussion, is accomplished ☞ ☞


When a nation changes its opinion and habits of thinking, it is no longer to be governed as before; but it would not only be wrong, but bad policy, to attempt by force what ought to be accomplished by reason. Rebellion consists in forcibly opposing the general will of a nation, whether by a party or by a government. There ought, therefore, to be in every nation a method of occasionally ascertaining the state of public opinion with respect to government.



**A**DMITTING that any annual sum—say, for instance, one thousand pounds—is necessary or sufficient for the support of a family, consequently the second thousand is of the nature of a luxury, the third still more so, and by proceeding on, we shall at last arrive at a sum that may not improperly be called a prohibitable luxury. It would be impolitic to set bounds to property acquired by industry, and therefore it is right to place the prohibition beyond the probable acquisition to which industry can extend; but there ought to be a limit to property, or the accumulation of it by bequest. It should pass in some other line ☞ ☞



I know not why any plant or herb of the field should be a greater luxury in one country than in another, but an overgrown estate in either is a luxury at all times, and, as such, is the proper object of taxation.



**A**S to the offices of which any civil government may be composed, it matters but little by what names they are described ☞ In the routine of business, as before observed, whether a man be styled a president, a king, an emperor, a senator, or anything else, it is impossible that any service he can perform, can merit from a



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nation more than ten thousand pounds a year; and as no man should be paid beyond his services, so every man of a proper heart will not accept more. ¶ Public money ought to be touched with the most scrupulous consciousness of honor. It is not the product of riches only, but of the hard earnings of labor and poverty. It is drawn even from the bitterness of want and misery. Not a beggar passes, or perishes in the streets, whose mite is not in that mass ☞ ☞



The Crown signifies a nominal office of a million sterling a year, the business of which consists in receiving the money. Whether the person be wise or foolish, sane or insane, a native or a foreigner, matters not. Every ministry acts upon the same idea that Mr. Burke writes; namely, that the people must be hoodwinked and held in superstitious ignorance by some bugbear or other; and what is called the Crown answers this purpose, and therefore it answers all the purposes to be expected from it. This is more than can be said of the other two branches ☞ ☞

The hazard to which this office is exposed in all countries is not from anything that can happen to the man, but from what may happen to the nation—the danger of its coming to its senses.


It has been customary to call the Crown the executive power, and the custom has continued, though the reason has ceased ☞ ☞

It was called the executive, because the person whom it signifies used, formerly, to sit in the character of a judge, in administering or executing the laws. The tribunals were then a part of the court. The power, therefore, which is now called the judicial, is what was called the executive; and, consequently, one or the other of the terms is redundant, and one of the offices useless. When we speak of the Crown, now, it means nothing; it signifies neither a judge nor a general; besides which, it is the laws that govern,



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and not the man. The old terms are kept up, and give an appearance of consequence to empty forms; and the only effect they have is that of increasing expenses.



**I**T is difficult to discover what is meant by the landed interest, if it does not mean a combination of aristocratical landholders, opposing their own pecuniary interest to that of the farmer, and every branch of trade, commerce and manufacture. In all other respects, it is the only interest that needs no special protection. It enjoys the general protection of the world *se se*

Every individual, high or low, is interested in the fruits of the earth; men, women and children, of all ages and degrees, will turn out to assist the farmer, rather than that a harvest should not be got in; and they will not act thus by any other property. It is the only one for which the common prayer of mankind is put up, and the only one that can never fail from the want of means *se* It is the interest, not of the policy, but of the existence of man, and when it ceases, he must cease to be.

No other interest in a nation stands on the same united support. Commerce, manufactures, arts, sciences and everything else, compared with this, are supported but in parts. Their prosperity or their decay has not the same universal influence. When the valleys laugh and sing, it is not the farmer only, but all creation that rejoices. It is a prosperity that excludes all envy; and this can not be said of anything else *se se*



**W**HAT is called the House of Peers is constituted on a ground very similar to that against which there is a law in other cases. It amounts to a combination of persons in one common interest. No reason can be given why a house of legislation should be composed entirely of men whose occupation consists in letting landed property, than why it should be composed

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or those who hire, or of brewers, or bakers, or any other separate class of men 30 30

WHEN, in countries that are called civilized, we see age going to the workhouse, and youth to the gallows, something must be wrong in the system of government. It would seem, by the exterior appearance of such countries, that all was happiness; but there lies hidden from the eye of common observation, a mass of wretchedness that has scarcely any other chance than to expire in poverty or infamy. Its entrance into life is marked with the presage of its fate; and until this is remedied, it is in vain to punish.

Civil government does not consist in executions; but in making that provision for the instruction of youth, and the support of age, as to exclude, as much as possible, profligacy from the one, and despair from the other. Instead of this, the resources of a country are lavished upon kings, upon courts, upon hirelings, impostors, and prostitutes; and even the poor themselves, with all their wants upon them, are compelled to support the fraud that oppresses them 30 30

Why is it that scarcely any are executed but the poor? The fact is a proof, among other things, of a wretchedness in their condition. Bred up without morals, and cast upon the world without any prospect, they are the exposed sacrifice of vice and legal barbarity. The millions that are superfluously wasted upon governments are more than sufficient to reform those evils, and to benefit the condition of every man in the nation, not included within the purlieu of a court.

THE idea of having navies for the protection of commerce is delusive. It is putting the means of destruction for the means of protection. Commerce needs no other protection than the reciprocal interest which every nation feels in supporting it—it is com-

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mon stock—it exists by a balance of advantages to all; and the only interruption it meets is from the present uncivilized state of governments, and which it is its common interest to reform 30 30

Every history of the Creation, and every traditional account, whether from the lettered or unlettered world, however they may vary in their opinion or belief of certain particulars, all agree in establishing one point: the unity of man; by which I mean that men are all of one degree, and consequently, that all men are born equal, and with equal natural rights, in the same manner as if posterity had been continued by creation instead of generation, the latter being only the mode by which the former is carried forward; and consequently, every child born into the world must be considered as deriving its existence from God. The world is as new to him as it was to the first man that existed, and his natural right in it is of the same kind 30 30

There can be no such thing as a nation flourishing alone in commerce; she can only participate; and the destruction of it in any part must necessarily affect all. When, therefore, governments are at war, the attack is made upon the common stock of commerce, and the consequence is the same as if each had attacked his own.

The prosperity of any commercial nation is regulated by the prosperity of the rest. If they are poor, she can not be rich; and her condition, be it what it may, is an index of the height of the commercial tide in other nations 30 30

A CONSTITUTION is not a thing in name only, but in fact. It has not an ideal, but a real existence; and wherever it can not be produced in a visible

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form, there is none. A constitution is a thing antecedent to a government, and a government is only the creature of a constitution. The constitution of a country is not the act of its government, but of the people constituting a government.

Revolutions have for their object, a change in the moral condition of governments, and with this change the burden of public taxes will lessen, and civilization will be left to the enjoyment of that abundance, of which it is now deprived so so

Man acquires a knowledge of his rights by attending justly to his interest, and discovers in the event that the strength and powers of despotism consist wholly in the fear of resisting it, and that in order "to be free," it is sufficient that he will it.

He who takes Nature for his guide is not easily beaten out of his argument.

A firm bargain and a right reckoning make long friends so so

Suspicion is the companion of mean souls, and the bane of all good society.

**I**T requires but a very small glance of thought to perceive that, although laws made in one generation often continue in force through succeeding generations, yet they continue to derive their force from the consent of the living. A law not repealed continues in force, not because it can not be repealed, but because it is *not* repealed, and the non-repealing passes for consent.

Immortal power is not a human right, and therefore can not be a right of Parliament.

The Parliament of Sixteen Hundred Eighty-eight

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might as well have passed an act to have authorized themselves to live forever as to make their authority to live forever. All therefore that can be said of them is, that they are a formality of words, of as much import as if those who used them had addressed a congratulation to themselves, and in the Oriental style of antiquity, had said, O Parliament, live forever!

¶ The circumstances of the world are continually changing, and the opinions of men change also; and as government is for the living and not for the dead, it is the living only that has any right in it. That which may be thought right and found convenient in one age may be thought wrong and found inconvenient in another. In such cases, who is to decide—the living, or the dead? •• ••

FORMAL government makes but a small part of civilized life; and when even the best that human wisdom can devise is established, it is a thing more in name and idea than in fact. It is to the great and fundamental principles of society and civilization—to the common usage universally consented to, and mutually and reciprocally maintained—to the unceasing circulation of interest, which, passing through its million channels, invigorates the whole mass of civilized man—it is to these things, infinitely more than to anything which even the best instituted government can perform, that the safety and prosperity of the individual and of the whole depends •• •• The more perfect civilization is, the less occasion has it for government, because the more does it regulate its own affairs, and govern itself; but so contrary is the practise of old governments to the reason of the case, that the expenses of them increase in the proportion they ought to diminish •• It is but few general laws that civilized life requires, and those of such common usefulness, that whether they are enforced by the forms of government or not, the effect will be nearly the same. If we consider what

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the principles are that first condense men into society, and what the motives that regulate their mutual intercourse afterwards, we shall find, by the time we arrive at what we call government, that nearly the whole of the business is performed by the natural operation of the parts upon each other 30 30

Man, with respect to all those matters, is more a creature of consistency than he is aware, or that governments would wish him to believe. All the great laws of society are laws of Nature. Those of trade and commerce, whether with respect to the intercourse of individuals, or of nations, are laws of mutual and reciprocal interest. They are followed and obeyed because it is the interest of the parties so to do, and not on account of any formal laws their governments may impose or interpose.

Conquest and tyranny, at some early period, dispossessed man of his rights, and he is now recovering them 30 30

It is impossible to make wisdom hereditary.

All religions are in their nature mild and benign, and united with principles of morality. They could not have made proselytes at first, by professing anything that was vicious, cruel, persecuting or immoral. Like everything else, they had their beginning; and they proceeded by persuasion, exhortation and example 30 30

THE French Constitution says, there shall be no titles; and of consequence, all that class of equivocal generation, which in some countries is called "aristocracy," and in others "nobility," is done away, and the peer is exalted into man 30 30

Titles are but nicknames, and every nickname is a

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title. The thing is perfectly harmless in itself, but it marks a sort of foppery in the human character which degrades it. It renders man diminutive in things which are great, and the counterfeit of woman in things which are little. It talks about its fine blue ribband like a girl, and shows its new garter like a child. A certain writer of some antiquity says, "When I was a child, I thought as a child: but when I became a man, I put away childish things."

It is, properly, from the elevated mind of France, that the folly of titles has been abolished. It has outgrown the baby-clothes of count and duke, and breeched itself in manhood. France has not leveled, it has exalted. It has put down the dwarf to set up the man. The insignificance of a senseless word like duke, count or earl has ceased to please. Even those who possessed them have disowned the gibberish, and as they outgrew the rickets have despised the rattle ☞ ☞

The genuine mind of man, thirsting for its native home, society, contemns the gewgaws that separate him from it. Titles are like circles drawn by a magician's wand, to contract the sphere of man's felicity. He lives immured within the Bastile of a word, and surveys at a distance the envied life of man.

Is it then any wonder that titles should fall in France? Is it not a greater wonder they should be kept up anywhere? What are they? What is their worth, and what is their amount? When we think or speak of a judge or a general, we associate with it the ideas of office and character; we think of gravity in the one, and bravery in the other; but when we use a word merely as a title, no ideas associate with it ☞ ☞

**T**HROUGH all the vocabulary of Adam, there is no such an animal as a duke or a count; neither can we connect any idea to the words. Whether they mean strength or weakness, wisdom or folly, a child or a man, or a rider or a horse, is all equivocal. What respect then can be paid to that which describes



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nothing, and which means nothing? Imagination has given figure and character to centaurs, satyrs, and down to all the fairy tribe; but titles baffle even the powers of fancy, and are a chimerical nondescript ☛ But this is not all. If a whole country is disposed to hold them in contempt, all their value is gone and none will own them. It is common opinion only that makes them anything or nothing or worse than nothing. There is no occasion to take titles away, for they take themselves away when society concurs to ridicule them. This species of imaginary consequence has visibly declined in every part of Europe, and it hastens to its exit as the world of reason continues to rise ☛ ☛

THE patriots of France have discovered, in good time, that rank and dignity in society must take a new ground. The old one has fallen through. It must now take the substantial ground of character, instead of the chimerical ground of titles; and they have brought their titles to the altar and made of them a burnt-offering to Reason.

That, then, which is called aristocracy in some countries, and nobility in others, arose out of the governments founded upon conquest. It was originally a military order, for the purpose of supporting military government (for such were all governments founded in conquest); and to keep up a succession of this order for the purpose for which it was established, all the younger branches of those families were disinherited, and the law of primogeniture set up ☛ ☛

The nature and character of aristocracy shows itself to us in this law. It is a law against every law of Nature, and Nature herself calls for its destruction. Establish family justice and aristocracy falls. By the aristocratical law of primogeniture, in a family of six children, five are exposed ☛ Aristocracy has never more than one child. The rest are begotten to be devoured. They are thrown to the cannibal for prey,



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and the natural parent prepares the unnatural repast.

¶ As everything which is out of Nature in man affects, more or less, the interest of society, so does this. All the children which the aristocracy disowns (which are all, except the eldest) are, in general, cast like orphans on a parish to be provided for by the public, but at a greater charge. Unnecessary offices and places in governments and courts are created at the expense of the public, to maintain them.

With what kind of parental reflections can the father or mother contemplate their younger offspring? By nature they are children, and by marriage they are heirs; but by aristocracy they are bastards and orphans. They are the flesh and blood of their parents in one line, and nothing akin to them in the other. To restore, therefore, parents to their children, and children to their parents—relations to each other and man to society—and to exterminate the monster, aristocracy, root and branch—the French Constitution has destroyed the law of Primogenitureship. Here then lies the monster; and Mr. Burke, if he pleases, may write its epitaph ☛ ☛

☛  
VOLTAIRE has remarked that King William never appeared to full advantage but in difficulties and in action; the same remark may be made on General Washington, for the character fits him. There is a natural firmness in some minds which can not be unlocked by trifles, but which, when unlocked, discovers a cabinet of fortitude; and I reckon it among those kinds of public blessings, which we do not immediately see, that God hath blessed him with uninterrupted health, and given him a mind that can even flourish upon care ☛ ☛

☛  
Whatever the form or constitution of government may be, it ought to have no other object than the general happiness ☛ ☛

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When the ability in any nation to buy is destroyed, it equally involves the seller. Could the government of England destroy the commerce of all other nations, she would most effectually ruin her own 30 30



A body of men holding themselves accountable to nobody ought not to be trusted by anybody 30 30

THE GOSPEL ACCORDING TO  
ABRAHAM LINCOLN

I insist that if there is anything which it is the duty of the whole people never to intrust to any hands but their own, that thing is the preservation and perpetuity of their own liberties and institutions.

# THE GOSPEL ACCORDING TO ABRAHAM LINCOLN

**N**OURSCORE and seven years ago our fathers brought forth on this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal ☛ ☛

Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of that field as a final resting-place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this ☛ ☛


But, in a larger sense, we can not dedicate—we can not consecrate—we can not hallow—this ground. The brave men, living and dead, who struggled here, have consecrated it far above our poor power to add or detract. The world will little note nor long remember what we say here, but it can never forget what they did here. It is for us, the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, for the people, shall not perish from the earth.—*Address at the Dedication of the Gettysburg National Cemetery, November 19, '63.*

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With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind

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up the nation's wounds; to care for him who shall have borne the battle, and for his widow, and his orphan—to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations ☛ ☛



Thus let bygones be bygones: let past differences as nothing be; and with steady eye on the real issue, let us reinaugurate the good old "central ideas" of the Republic. We can do it. The human heart is with us; God is with us. We shall again be able not to declare that "all States as States are equal," nor yet that "all citizens as citizens are equal," but to renew the broader, better declaration, including both these and much more, that "all men are created equal." ☛ ☛




**W**HAT an ignorance of human nature does it exhibit to ask or expect a whole community to rise up and labor for the temporal happiness of others, after themselves shall be consigned to the dust, a majority of which community take no pains whatever to secure their own eternal welfare at no more distant day? Great distance in either time or space has wonderful power to lull and render quiescent the human mind. Pleasures to be enjoyed, or pains to be endured, after we shall be dead and gone are but little regarded even in our own cases, and much less in the cases of others. Still, in addition to this there is something so ludicrous in promises of good or threats of evil a great way off as to render the whole subject with which they are connected easily turned into ridicule ☛ ☛




Property is the fruit of labor; property is desirable, is a positive good in the world. That some should be rich shows that others may become rich, and hence is just encouragement to industry and enter-

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prise. Let not him who is houseless pull down the house of another, but let him work diligently and build one for himself, thus by example assuring that his own shall be safe from violence when built ☞ ☞




Few can be induced to labor exclusively for posterity ; and none will do it enthusiastically. Posterity has done nothing for us ; and theorize on it as we may, practically we shall do very little for it, unless we are made to think we are at the same time doing something for ourselves ☞ ☞




I never encourage deceit, and falsehood, especially if you have got a bad memory, is the worst enemy a fellow can have. The fact is, truth is your truest friend, no matter what the circumstances are.



Politicians who have interests aside from the interest of the people, and who, to say the most of them, are, taken as a mass, at least one long step removed from honest men ☞ I say this with the greater freedom because, being a politician myself, none can regard it as personal ☞ ☞



It is better only sometimes to be right than at all times to be wrong.



OUR progress in degeneracy appears to me to be pretty rapid. As a nation we began by declaring that "all men are created equal." We now practically read it "all men are created equal, except negroes." When the Know-Nothings get control, it will read, "All men are created equal, except negroes and foreigners and Catholics." When it comes to this, I shall prefer emigrating to some country where they make no pretense of loving liberty—to Russia, for instance, where despotism can be taken pure, and without the base alloy of hypocrisy ☞ ☞

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Reply to a Committee from the Religious Denominations of Chicago, asking the President to Issue  
■ Proclamation of Emancipation, September Thirtieth, Eighteen Hundred Sixty-two.

**T**HE subject presented in the memorial is one upon which I have thought much for weeks past, and I may even say for months. I am approached with the most opposite opinions and advice, and that by religious men who are equally certain that they represent the divine will. I am sure that either the one or the other class is mistaken in that belief, and perhaps in some respects both. I hope it will not be irreverent for me to say that if it is probable that God would reveal His will to others on a point so connected with my duty, it might be supposed He would reveal it directly to me; for, unless I am more deceived in myself than I often am, it is my earnest desire to know the will of Providence in this matter. And if I can learn what it is, I will do it.

Important principles may and must be inflexible

Letter to General J. Hooker

Executive Mansion, Washington, D. C.

January 26, 1863

**G**ENERAL: I have placed you at the head of the Army of the Potomac. Of course I have done this upon what appear to me to be sufficient reasons, and yet I think it best for you to know that there are some things in regard to which I am not quite satisfied with you. I believe you to be a brave and skilful soldier, which of course I like. I also believe you do not mix politics with your profession, in which you are right. You have confidence in yourself, which is valuable if not an indispensable quality. You are ambitious, which, within reasonable bounds, does good rather than harm; but I think that during General Burnside's command



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of the army you have taken counsel of your ambition and thwarted him as much as you could, in which you did a great wrong to the country and to a most meritorious and honorable brother officer.

I have heard, in such a way as to believe it, of your recently saying that both the army and the government needed a dictator ☛ ☛

Of course it was not for this, but in spite of it, that I have given you the command. Only those generals who gain successes can set up dictators.

What I now ask of you is military success, and I will risk the dictatorship. The government will support you to the utmost of its ability, which is neither more nor less than it has done and will do for all commanders ☛ ☛

I much fear that the spirit which you have aided to infuse into the army, of criticizing their commander and withholding confidence from him, will now turn upon you. I shall assist you as far as I can to put it down ☛ ☛

Neither you nor Napoleon, if he were alive again, could get any good out of an army while such a spirit prevails in it; and now beware of rashness.

Beware of rashness, but with energy and sleepless vigilance go forward and give us victories.

Yours very truly,

*A. Lincoln*

Letter to Major-General Hunter

Executive Mansion, Washington

December 31, 1861

**D**EAR SIR: Yours of the Twenty-third is received, and I am constrained to say it is difficult to answer so ugly a letter in good temper. I am, as you intimate, losing much of the great confidence I placed in you, not from any act or omission of yours touching the public service, up to the time you were sent to Leavenworth,

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but from the flood of grumbling despatches and letters I have seen from you since ~~so~~ ~~so~~

I knew you were being ordered to Leavenworth at the time it was done; and I aver that with as tender a regard for your honor and your sensibilities as I had for my own, it never occurred to me that you were being "humiliated, insulted and disgraced!" nor have I, up to this day, heard an intimation that you have been wronged, coming from any one but yourself. No one has blamed you for the retrograde movement from Springfield, nor for the information you gave General Cameron; and this you could readily understand if it were not for your unwarranted assumption that the ordering you to Leavenworth must necessarily have been done as a punishment for some fault ~~so~~ ~~so~~

I thought then, and think yet, the position assigned to you is, as responsible, and as honorable, as that assigned to Buell—I know that General McClellan expected more important results from it.

My impression is that at the time you were assigned to the new Western Department, it had not been determined to replace General Sherman in Kentucky; but of this I am not certain, because the idea that a command in Kentucky was very desirable, and one in the farther West undesirable, had never occurred to me.

¶ You constantly speak of being placed in command of only three thousand. Now tell me, is this not mere impatience? Have you not known all the while that you are to command four or five times that many?

¶ I have been, and am sincerely your friend; and if, as such, I dare to make a suggestion, I would say you are adopting the best possible way to ruin yourself. "Act well your part, there all the honor lies." He who does something at the head of one Regiment, will eclipse him who does nothing at the head of a hundred.

Your friend, as ever,

A. Lincoln

## ABRAHAM LINCOLN

Letter to General G. B. McClellan

Fort Monroe, Virginia

May 9, 1862

**M**Y DEAR SIR: I have just assisted the Secretary of War in framing part of a despatch to you relating to army corps, which despatch of course will have reached you before this will.

¶ I wish to say a few words to you privately on this subject. I ordered the army-corps organization not only on the unanimous opinion of the twelve generals whom you had selected and assigned as generals of division, but also on the unanimous opinion of every military man I could get an opinion from (and every modern military book), yourself only excepted. Of course I did not on my own judgment pretend to understand the subject ☞ ☞

I now think it indispensable for you to know how your struggle against it is received in quarters which we can not entirely disregard. It is looked upon as merely an effort to pamper one or two pets and to persecute and degrade their supposed rivals.

I have had no word from Sumner, Heintzelman or Keyes. The commanders of these corps are of course the three highest officers with you, but I am constantly told that you have no consultation or communication with them; that you consult and communicate with nobody but General Fitz-John Porter and perhaps General Franklin. I do not say these complaints are true or just, but at all events it is proper you should know of their existence. Do the commanders of corps disobey your orders in anything?

When you relieved General Hamilton of his command the other day, you thereby lost the confidence of at least one of your best friends in the Senate. And here let me say, not as applicable to you personally, that Senators and Representatives speak of me in their places as they please without question, and that officers of the army must cease addressing insulting

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letters to them for taking no greater liberty with them.

¶ But to return. Are you strong enough—are you strong enough, even with my help—to set your foot upon the necks of Sumner, Heintzelman and Keyes all at once? This is a practical and very serious question for you   •••

The success of your army and the cause of the country are the same, and of course I only desire the good of the cause.

Yours truly,  
A. Lincoln

Telegram to Colonel A. K. McClure

War Department  
June 30, 1863

¶ H. K. McCLURE, *Philadelphia*: Do we gain anything by opening one leak to stop another? Do we gain anything by quieting one clamor merely to open another, and probably a larger one?

A. Lincoln

Note to Major Ramsey

Executive Mansion  
October 17, 1861

¶ MY DEAR SIR: The lady bearer of this says she has two sons who want to work. Set them at it if possible. Wanting to work is so rare a want that it should be encouraged.

Yours truly,  
A. Lincoln

Letter to Mrs. Bixby, of Boston, Massachusetts.

Executive Mansion  
November 21, 1864

¶ DEAR MADAM: I have been shown in the files of the War Department a statement of the Adjutant-General of Massachusetts that you are the mother of five sons who have died gloriously on the

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field of battle. I feel how weak and fruitless must be any words of mine which should attempt to beguile you from the grief of a loss so overwhelming. But I can not refrain from tendering to you the consolation that may be found in the thanks of the republic they died to save. I pray that our heavenly Father may assuage the anguish of your bereavement, and leave you only the cherished memory of the loved and lost, and the solemn pride that must be yours to have laid so costly a sacrifice upon the altar of freedom.

Yours very sincerely and respectfully,  
*Abraham Lincoln*

It is difficult to make a man miserable while he feels he is worthy of himself and claims kindred to the great God who made him

War does not admit of holidays.

The dogmas of the quiet past are inadequate to the stormy present. The occasion is piled high with difficulty, and we must rise with the occasion. As our case is new, so we must think anew and act anew.


I am in no boastful mood. I shall not do more than I can, and I shall do all I can, to save the government, which is my sworn duty as well as my personal inclination. I shall do nothing in malice. What I deal with is too vast for malicious dealing

I can not fly from my thoughts—my solicitude for this great country follows me wherever I go. I do not think it is personal vanity or ambition, though I am not free from these infirmities.


THE way for a young man to rise is to improve himself every way he can, never suspecting that anybody wishes to hinder him. Allow me to assure

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you that suspicion and jealousy never did help any man in any situation ☞ There may sometimes be ungenerous attempts to keep a young man down ; and they will succeed, too, if he allows his mind to be diverted from its true channel to brood over the attempted injury. Cast about, and see if this feeling has not injured every person you have ever known to fall into it ☞ ☞




The loss of enemies does not compensate us for the loss of friends.




We better know there is fire whence we see much smoke rising than we could know it by one or two witnesses swearing to it. The witnesses may commit perjury, but the smoke can not.




Will springs from the two elements of moral sense and self-interest ☞ ☞




A universal feeling, whether well or ill founded, can not be safely disregarded.



If you intend to go to work, there is no better place than right where you are ; if you do not intend to go to work, you can not get along anywhere. Squirming and crawling about from place to place can do no good ☞ ☞



We see it, and to us it appears like principle, and the best sort of principle at that : the principle of allowing the people to do as they please with their own business ☞ ☞



THE true rule, in determining to embrace or reject anything, is not whether it have any evil in it, but whether it have more of evil than of good. There are few things wholly evil or wholly good. Almost

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everything, especially of government policy, is an inseparable compound of the two, so that our best judgment of the preponderance between them is continually demanded ☪ ☪

In law it is good policy never to plead what you need not, lest you oblige yourself to prove what you can not.

WHILE I remain in my present position I shall not attempt to retract or modify the Emancipation Proclamation, nor shall I return to slavery any person who is free by the terms of that Proclamation, or by any of the acts of Congress.

If the people should, by whatever mode or means, make it an executive duty to re-enslave such persons, another, and not I, must be their instrument to perform it ☪ ☪

In stating a single condition of peace, I mean simply to say that the war will cease on the part of the government whenever it shall have ceased on the part of those who began it.

I am always for the man who wishes to work.

The strongest bond of human sympathy, outside of the family relation, should be one uniting all working people, of all nations, and tongues, and kindreds ☪ ☪

THERE is not, of necessity, any such thing as the free hired laborer being fixed to that condition for life. Many independent men everywhere in these States, a few years back in their lives, were hired laborers ☪ The prudent, penniless beginner in the world labors for wages awhile, saves a surplus with which to buy tools or land for himself, then labors on his own account another while, and at length hires another new beginner to help him. This is the just and generous and

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prosperous system which opens the way to all—gives hope to all, and consequent energy and progress and improvement of condition to all. No men living are more worthy to be trusted than those who toil up from poverty—none less inclined to take or touch aught which they have not honestly earned 30 30

THE legitimate object of government is to do for a community of people whatever they need to have done, but can not do at all, or can not so well do, for themselves, in their separate and individual capacities. In all that the people can individually do as well for themselves, government ought not to interfere. The desirable things which the individuals of a people can not do, or can not well do, for themselves, fall into two classes: those which have relation to wrongs, and those which have not. Each of these branches off into an infinite variety of subdivisions 30 30

The first—that in relation to wrongs—embraces all crimes, misdemeanors and non-performance of contracts. The other embraces all which, in its nature, and without wrong, requires combined action, as public roads and highways, public schools, charities, pauperism, orphanage, estates of the deceased, and the machinery of government itself.

From this it appears that if all men were just, there still would be some, though not so much, need of government 30 30

Stand with anybody that stands right. Stand with him while he is right, and part with him when he goes wrong.

I insist that if there is anything which it is the duty of the whole people never to intrust to any hands but their own, that thing is the preservation and perpetuity of their own liberties and institutions 30



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**I** TAKE it that it is best for all to leave each man free to acquire property as fast as he can. Some will get wealthy. I don't believe in a law to prevent a man getting rich ; it would do more harm than good. So while we do not propose any war upon capital, we do wish to allow the humblest man an equal chance to get rich with everybody else. When one starts poor, as most do in the race of life, free society is such that he knows he can better his condition ; he knows that there is no fixed condition of labor for his whole life. I am not ashamed to confess that twenty-five years ago I was a hired laborer, mauling rails, at work on a flatboat—just what might happen to any poor man's son. I want every man to have a chance—and I believe a black man is entitled to it—in which he can better his condition—when he may look forward and hope to be a hired laborer this year and the next, work for himself afterward, and finally to hire men to work for him. That is the true system ♣ ♣

No man is good enough to govern another man without that other's consent.

Address to the Legislature of Ohio at Columbus,  
February Thirteenth, Eighteen Hundred Sixty-one.


**I**T is true, as has been said by the President of the Senate, that very great responsibility rests upon me in the position to which the votes of the American people have called me. I am deeply sensible of that weighty responsibility. I can not but know what you all know, that without a name, perhaps without a reason why I should have a name, there has fallen upon me a task such as did not rest even upon the Father of his Country ; and so feeling, I can turn and look for that support without which it will be impossible for me to perform that great task. I turn, then, and look to the American

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people, and to that God who has never forsaken them. Allusion has been made to the interest felt in relation to the policy of the new administration. In this I have received from some a degree of credit for having kept silence, and from others some deprecation. I still think that I was right 30 30


In the varying and repeatedly shifting scenes of the present, and without a precedent which could enable me to judge by the past, it has seemed fitting that before speaking upon the difficulties of the country I should have gained a view of the whole field, being at liberty to modify and change the course of policy as future events may make a change necessary.

I have not maintained silence from any want of real anxiety. It is a good thing that there is no more than anxiety, for there is nothing going wrong. It is a consoling circumstance that when we look out there is nothing that really hurts anybody. We entertain different views upon political questions, but nobody is suffering anything. This is a most consoling circumstance, and from it we may conclude that all we want is time, patience, and a reliance on that God who has never forsaken this people 30 30


  
**N**O other occupation opens so wide a field for the profitable and agreeable combination of labor with cultivated thought, as agriculture. I know nothing so pleasant to the mind as the discovery of anything that is at once new and valuable—nothing that so lightens and sweetens toil as the hopeful pursuit of such discovery. And how vast and varied a field is agriculture for such discovery! The mind, already trained to thought in the country school, or higher school, can not fail to find there an exhaustless source of enjoyment. Every blade of grass is a study; and to produce two where there was but one is both a profit and a pleasure. And not grass alone, but soil, seeds and seasons—hedges,

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ditches and fences—draining, droughts and irrigation—plowing, hoeing and harrowing—reaping, mowing and threshing—saving crops, pests of crops, diseases of crops, and what will prevent or cure them—implements, utensils and machines, their relative merits and how to improve them—hogs, horses and cattle—sheep, goats and poultry—trees, shrubs, fruits, plants and flowers—the thousand things of which these are specimens—each a world of study within itself   ❧   ❧




You can fool all the people some of the time and some of the people all the time, but you can not fool all the people all the time.



I believe each individual is naturally entitled to do as he pleases with himself and the fruit of his labor, so far as it in no wise interferes with any other man's rights   ❧   ❧



I am glad I made the late race. It gave me a hearing on the great and durable question of the age, which I could have had in no other way; and though I now sink out of view, and shall be forgotten, I believe I have made some marks which will tell for the cause of civil liberty long after I am gone   ❧   ❧



It is said an Eastern monarch once charged his wise men to invent him a sentence to be ever in view, and which should be true and appropriate in all times and situations. They presented him the words, "And this, too, shall pass away."



THE GOSPEL ACCORDING TO  
WALT WHITMAN

I swear I see what is better than to tell the best,  
It is always to leave the best untold.

# THE GOSPEL ACCORDING TO WALT WHITMAN

**O**VER divine and perfect Comrade,  
Waiting content, invisible yet, but cer-  
tain,  
Be thou my God.


Thou, thou, the Ideal Man,  
Fair, able, beautiful, content and loving,  
Complete in body and dilate in spirit,  
Be thou my God.

O Death (for Life has served its turn),  
Opener and usher to the heavenly mansion,  
Be thou my God.

Aught, aught of mightiest, best I see, conceive or  
know,  
(To break the stagnant tie—thee, thee to free, O  
Soul),  
Be thou my God.

All great ideas, the races' aspirations,  
All heroisms, deeds of rapt enthusiasts,  
Be ye my Gods.

Or Time and Space,  
Or shape of Earth divine and wondrous,  
Or some fair shape I viewing, worship,  
Or lustrous orb of sun or star by night,  
Be ye my Gods.

  
**F**OOT and light-hearted I take to the open road,  
Healthy, free, the world before me,  
The long brown path before me leading wherever I  
choose.  
Henceforth I ask not good fortune, I myself am good  
fortune,

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Henceforth I whimper no more, postpone no more,  
need nothing,  
Done with indoor complaints, libraries, querulous  
criticisms,  
Strong and content I travel the open road ♪ ♪

I FIND letters from God dropt in the street, and  
every one is sign'd by God's name,  
And I leave them where they are, for I know that  
wheresoe'er I go,  
Others will punctually come for ever and ever.

PASSING stranger! you do not know how  
longingly I look upon you,  
You must be he I was seeking, or she I was  
seeking (it comes to me as of a dream),  
I have somewhere surely lived a life of joy with you,  
All is recall'd as we flit by each other, fluid, affection-  
ate, chaste, matured,  
You grew up with me, were a boy with me or a girl  
with me,  
I ate with you and slept with you, your body has  
become not yours only nor left my body mine  
only,  
You give me the pleasure of your eyes, face, flesh,  
as we pass, you take of my beard, breast, hands,  
in return,  
I am not to speak to you, I am to think of you when  
I sit alone or wake at night alone,  
I am to wait, I do not doubt I am to meet you again,  
I am to see to it that I do not lose you.

There is that in me—I do not know what it is—but  
I know it is in me ♪ ♪

THIS day before dawn I ascended a hill and look'd  
at the crowded heaven,  
And I said to my spirit, "When we become the



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enfolders of those orbs, and the pleasure  
and knowledge of everything in them, shall  
we be fill'd and satisfied then? "

And my spirit said, " No, we but level that lift to  
pass and continue beyond."

WERE mankind murderous or jealous upon you,  
my brother, my sister?

I am sorry for you, they are not murderous or jealous  
upon me,

All has been gentle with me, I keep no account with  
lamentation,

(What have I to do with lamentation?)

I am an acme of things accomplish'd, and I am  
encloser of things to be

I THINK I could turn and live with animals,  
they are so placid and self-contain'd,  
I stand and look at them long and long.

They do not sweat and whine about their condition,  
They do not lie awake in the dark and weep for their  
sins,

They do not make me sick discussing their duty to  
God,

Not one is dissatisfied, not one is demented with the  
mania of owning things,

Not one kneels to another, nor to his kind that lived  
thousands of years ago,

Not one is respectable or unhappy over the whole  
earth

I KNOW I am deathless,  
I know this orbit of mine can not be swept  
by a carpenter's compass,  
I know I shall not pass like a child's carlacue  
cut with a burnt stick at night.

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I know I am august,  
I do not trouble my spirit to vindicate itself or be  
understood,  
I see that the elementary laws never apologize (I  
reckon I behave no prouder than the level I  
plant my house by, after all) ☞ ☞

I exist as I am, that is enough,  
If no other in the world be aware I sit content  
And if each and all be aware I sit content.

One world is aware and by far the largest to me, and  
that is myself,  
And whether I come to my own today or in ten thou-  
sand or ten million years,  
I can cheerfully take it now, or with equal cheerfulness I can wait.  
My foothold is tenon'd and mortis'd in granite,  
I laugh at what you call dissolution,  
And I know the amplitude of time ☞ ☞

Whoever you are! claim your own at any hazard!

**A**ND the hints about old men and mothers,  
and the offspring taken soon out of their laps.  
What do you think has become of the young  
and old men?  
And what do you think has become of the women  
and children?

They are alive and well somewhere,  
The smallest sprout shows there is really no death,  
And if ever there was it led forward life, and does  
not wait at the end to afrest it,  
And ceas'd the moment life appear'd.

All goes forward and outward, nothing collapses,  
And to die is different from what any one supposed,  
and luckier.

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I HAVE said that the soul is not more than  
the body,  
And I have said that the body is not more  
than the soul,  
And nothing, not God, is greater to one than one's  
self is,  
And whoever walks a furlong without sympathy  
walks to his own funeral drest in his shroud,  
And I or you pocketless of a dime may purchase the  
pick of the earth,  
And to glance with an eye or show a bean in its pod  
confounds the learning of all times,  
And there is no trade or employment but the young  
man following it may become a hero,  
And there is no object so soft but it makes a hub for  
the wheel'd universe,  
And I say to any man or woman, Let your soul stand  
cool and composed before a million universes.  
And I say to mankind, Be not curious about God,  
For I who am curious about each am not curious  
about God,  
(No array of terms can say how much I am at peace  
about God and about death).

I hear and behold God in every object, yet understand  
God not in the least,  
Nor do I understand who there can be more wonderful  
than myself ☸ ☸

Why should I wish to see God better than this day?  
I see something of God each hour of the twenty-four,  
and each moment then,  
In the faces of men and women I see God, and in my  
own face in the glass ☸ ☸

AGONIES are one of my changes of garments,  
I do not ask the wounded person how he feels,  
I myself become the wounded person ☸ ☸

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THE earth, that is sufficient,  
I do not want the constellations any nearer,  
I know they are very well where they are,  
I know they suffice for those who belong to them ♣ ♣

Still here I carry my old delicious burdens,  
I carry them, men and women, I carry them with me  
                  wherever I go,  
I swear it is impossible for me to get rid of them,  
I am fill'd with them, and I will fill them in return.

YOUTH, large, lusty, loving—youth full of grace,  
force, fascination,  
Do you know that Old Age may come after you with  
equal grace, force, fascination?

Day full-blown and splendid—day of the immense  
sun, action, ambition, laughter,  
The Night follows close with millions of suns, and  
sleep and restoring darkness ♣ ♣

WHEN lilacs last in the dooryard bloom'd,  
And the great star early droop'd in the  
Western sky in the night,  
I mourn'd, and yet shall mourn with ever-  
returning Spring ♣ ♣

Ever-returning Spring, trinity sure to me you bring,  
Lilac blooming perennial and drooping star in the  
West,  
And thought of him I love.

POWERFUL Western fallen star!  
O shades of night—O moody, tearful night!  
O great star disappeared—O the black murk that  
hides the star!  
O cruel hands that hold me powerless—O helpless  
soul of me!

WALT WHITMAN

O harsh surrounding cloud that will not free my soul.

**I**N the dooryard fronting an old farmhouse near  
the whitewash'd palings,  
Stands the lilac-bush tall-growing with heart-shaped  
leaves of rich green,  
With many a pointed blossom rising delicate, with  
the perfume strong I love,  
With every leaf a miracle—and from this bush in  
the dooryard,  
With delicate-color'd blossoms and heart-shaped  
leaves of rich green,  
A sprig with its flower I break ♫ ♫

**I**N the swamp in secluded recesses,  
A shy and hidden bird is warbling a song ♫ ♫

Solitary the thrush,  
The hermit withdrawn to himself, avoiding the settle-  
ments,  
Sings by himself a song ♫ ♫

Song of the bleeding throat,  
Death's outlet song of life (for well dear brother I  
know,  
If thou wast not granted to sing thou would'st surely  
die) ♫ ♫

**O**VER the breast of the Spring, the land, amid  
cities,  
Amid lanes and through old woods, where lately the  
violets peep'd from the ground, spotting the  
gray debris,  
Amid the grass in the fields each side of the lanes,  
passing the endless grass,  
Passing the yellow-spear'd wheat, every grain from  
its shroud in the dark-brown fields uprisen,  
Passing the apple-tree blows of white and pink in  
the orchards,

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Carrying a corpse to where it shall rest in the grave,  
Night and day journeys a coffin ♪ ♪

COFFIN that passes through lanes and streets,  
Through day and night with the great cloud  
darkening the land,  
With the pomp of the inloop'd flags with the cities  
draped in black,  
With the show of the States themselves as of crape-  
veil'd women standing,  
With processions long and winding and the flambeaus  
of the night,  
With the countless torches lit, with the silent sea of  
faces and the unbared heads,  
With the waiting depot, the arriving coffin, and the  
somber faces,  
With dirges through the night, with the thousand  
voices rising strong and solemn,  
With all the mournful voices of the dirges pour'd  
around the coffin,  
The dim-lit churches and the shuddering organs—  
where amid these you journey,  
With the tolling tolling bells' perpetual clang,  
Here, coffin that slowly passes,  
I give you my sprig of lilac ♪ ♪

FOR for you, for one alone,  
Blossoms and branches green to coffins all I bring,  
For fresh as the morning, thus would I chant a song  
for you O sane and sacred death ♪ ♪

All over bouquets of roses,  
O death, I cover you over with roses and early lilies,  
But mostly and now the lilac that blooms the first,  
Copious I break, I break the sprigs from the  
bushes,  
With loaded arms I come, pouring for you,  
For you and the coffins all of you O death ♪ ♪

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**O** WESTERN orb sailing the heaven,  
Now I know what you must have meant as a  
month since I walk'd,  
As I walk'd in silence the transparent shadowy night,  
As I saw you had something to tell as you bent to me  
night after night,  
As you droop'd from the sky low down as if to my  
side (while the other stars all look'd on),  
As we wander'd together the solemn night (for some-  
thing I know not what kept me from sleep),  
As the night advanced, and I saw on the rim of the  
West how full you were of woe,  
As I stood on the rising ground in the breeze in the  
cool transparent night,  
As I watch'd where you pass'd and was lost in the  
netherward black of the night,  
As my soul in its trouble dissatisfied sank, as where  
you sad orb,  
Concluded, dropt in the night, and was gone ♫ ♫

**S**ING on there in the swamp,  
O singer bashful and tender, I hear your notes,  
I hear your call,  
I hear, I come presently, I understand you,  
But a moment I linger, for the lustrous star has  
detain'd me,  
The star my departing comrade holds and detains me.

**T**O those who 've failed, in aspiration vast,  
To unnam'd soldiers fallen in front on the lead,  
To calm, devoted engineers—to over-ardent travelers  
—to pilots on their ships,  
To many a lofty song and picture without recognition  
—I 'd rear a laurel-cover'd monument,  
High, high above the rest—To all cut off before their  
time,  
Possess'd by some strange spirit of fire,  
Quench'd by an early death ♫ ♫

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**O** CAPTAIN! my Captain! our fearful trip  
is done,  
The ship has weather'd every rack, the prize  
we sought is won,  
The port is near, the bells I hear, the people all  
exulting,  
While follow eyes the steady keel, the vessel grim  
and daring;  
But O heart! heart! heart!  
O the bleeding drops of red,  
Where on the deck my Captain lies,  
Fallen cold and dead ♫ ♫

O Captain! my Captain! rise up and hear the  
bells;  
Rise up—for you the flag is flung—for you the bugle  
trills,  
For you bouquets and ribbon'd wreaths—for you the  
shores a-crowding,  
For you they call, the swaying mass, their eager faces  
turning;  
Here Captain! dear father!  
This arm beneath your head!  
It is some dream that on the deck,  
You've fallen cold and dead ♫ ♫

My Captain does not answer, his lips are pale and  
still,  
My father does not feel my arm, he has no pulse nor  
will,  
The ship is anchor'd safe and sound, its voyage closed  
and done,  
From fearful trip the victor ship comes in with object  
won;  
Exult O shores, and ring O bells!  
But I with mournful tread,  
Walk the deck my Captain lies,  
Fallen cold and dead ♫ ♫



WALT WHITMAN

**D**AREST thou now O soul,  
Walk out with me toward the unknown  
region,  
Where neither ground is for the feet nor  
any path to follow?

No map there, nor guide,  
Nor voice sounding, nor touch of human hand,  
Nor face with blooming flesh, nor lips, nor eyes, are  
in that land ☞ ☞

I know it not, O soul,  
Nor dost thou, all is a blank before us,  
All waits undreamed of in that region, that inacces-  
sible land ☞ ☞

Till when the ties loosen,  
All but the ties eternal, Time and Space,  
Nor darkness, gravitation, sense, nor any bounds  
bounding us ☞ ☞

Then we burst forth, we float,  
In Time and Space, O Soul, prepared for them  
Equal, equipt at last, (O joy! O fruit of all!) them  
to fulfil, O Soul!

**P**OETS to come! orators, singers, musicians to  
come!  
Not today is to justify me and answer what I am  
for,  
But you, a new brood, native, athletic, continental,  
greater than before known,  
Arouse! for you must justify me ☞ ☞

I myself but write one or two indicative words for  
the future,  
I but advance a moment only to wheel and hurry  
back in the darkness ☞ ☞

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I am a man who, sauntering along without fully  
stopping, turns a casual look upon you and  
then averts his face,  
Leaving it to you to prove and define it,  
Expecting the main things from you ☞ ☞

I TOO pass from the night,  
I stay awhile away O night, but I return to you  
again and love you ☞ ☞

Why should I be afraid to trust myself to you?  
I am not afraid, I have been well brought forward  
by you,  
I love the rich, running day, but I do not desert her  
in whom I lay so long,  
I know not how I came of you, and I know not where  
I go with you, but I know I came well and  
shall go well ☞ ☞

I will stop only a time with the night, and rise betimes,  
I will duly pass the day O my mother, and duly return  
to you ☞ ☞

WHY, who makes much of a miracle?  
As to me I know of nothing else but miracles,  
Whether I walk the streets of Manhattan,  
Or dart my sight over the roofs of houses  
toward the sky,  
Or wade with naked feet along the beach just in the  
edge of, the water,  
Or stand under trees in the woods,  
Or talk by day with any one I love, or sleep in the  
bed at night with any one I love,  
Or sit at table at dinner with the rest,  
Or look at strangers opposite me riding in the car,  
Or watch honeybees busy around the hive of a Sum-  
mer forenoon,  
Or animals feeding in the fields,

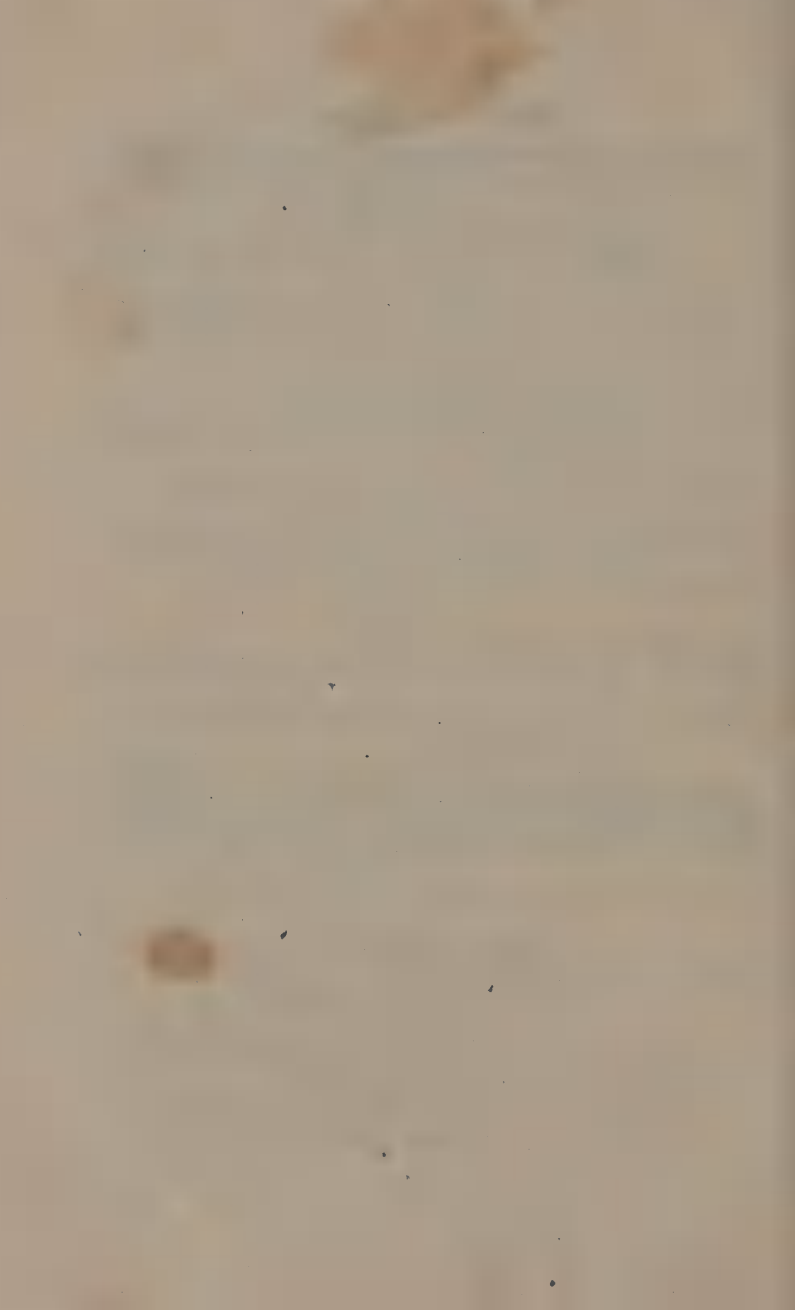
## WALT WHITMAN

Or birds, or the wonderfulness of insects in the air,  
Or the wonderfulness of the sundown, or of stars  
    shining so quiet and bright,  
Or the exquisite delicate thin curve of the new moon  
    in Spring;  
These with the rest, one and all, are to me miracles,  
The whole referring, yet each distinct and in its place.

To me every hour of the light and dark is a miracle,  
Every cubic inch of space is a miracle,  
Every square yard of the surface of the earth is spread  
    with the same,  
Every foot of the interior swarms with the same.  
To me the sea is a continual miracle,  
The fishes that swim—the rocks—the motions of the  
    waves—the ships with men in them,  
What stranger miracles are there?

THE soul is always beautiful,  
The universe is duly in order, everything is in  
    its place,  
What has arrived is in its place and what waits shall  
    be in its place   se se

STRANGER, if you passing meet me and desire  
to speak to me, why should you not speak to me?  
And why should I not speak to you?   se se



THE GOSPEL ACCORDING TO  
ROBERT INGERSOLL

We need no myths, no miracles, no gods, no devils.

# THE GOSPEL ACCORDING TO ROBERT INGERSOLL

**B**Y this time the whole world should know that the real bible has not yet been written, but is being written, and that it will never be finished until the race begins its downward march, or ceases to exist ☛ ☛

The real bible is not the work of inspired men, nor prophets, nor apostles, nor evangelists, nor of Christs. Every man who finds a fact adds, as it were, a word to this great book. It is not attested by prophecy, by miracles or signs. It makes no appeal to faith, to ignorance, to credulity or fear. It has no punishment for unbelief, and no reward for hypocrisy. It appeals to man in the name of demonstration. It has nothing to conceal. It has no fear of being read, of being contradicted, of being investigated and understood. It does not pretend to be holy, or sacred; it simply claims to be true. It challenges the scrutiny of all, and implores every reader to verify every line for himself. It is incapable of being blasphemed. This book appeals to all the surroundings of man. Each thing that exists testifies of its perfection. The earth, with its heart of fire and crowns of snow; with its forests and plains, its rocks and seas; with its every wave and cloud; with its every leaf and bud and flower, confirms its every word, and the solemn stars, shining in the infinite abysses, are the eternal witnesses of its truth.

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**I**F we abandon myth and miracle, if we discard the supernatural and the scheme of redemption, how are we to civilize the world? ☛ ☛  
Is falsehood a reforming power? Is credulity the mother of virtue? Is there any saving grace in the impossible and absurd? Did wisdom perish with the dead? Must the civilized accept the religion of savages? ☛ ☛

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If we wish to reform the world we must rely on truth, on fact, on reason. We must teach men that they are good or bad for themselves, that others can not be good or bad for them, that they can not be charged with the crimes, or credited with the virtues, of others. We must discard the doctrine of the atonement, because it is absurd and immoral. We are not accountable for the sins of "Adam," and the virtues of Christ can not be transferred to us. There can be no vicarious virtue, no vicarious vice. Why should the sufferings of the innocent atone for the crimes of the guilty? ☛ ☛

According to the doctrine of the atonement, right and wrong do not exist in the nature of things, but in the arbitrary will of the Infinite. This is a subversion of all ideas of justice and mercy.

An act is good, bad or indifferent, according to its consequences. No power can step between an act and its natural consequences. A governor may pardon the criminal, but the natural consequences of the crime remain untouched. A god may forgive, but the consequences of the act forgiven are still the same. We must teach the world that the consequences of a bad action can not be avoided, that they are the invisible police, the unseen avengers, that accept no gifts, that hear no prayers, that no cunning can deceive ☛ ☛

We do not need the forgiveness of gods, but of ourselves and the ones we injure. Restitution without repentance is far better than repentance without restitution ☛ ☛

We know nothing of any god who rewards, punishes or forgives.

We must teach our fellow-men that honor comes from within, not from without, that honor must be earned, that it is not alms, that even an infinite God could not enrich the beggar's palm with the gem of honor ☛ ☛  
Teach them also that happiness is the bud, the blos-



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som and the fruit of good and noble actions, that it is not the gift of any god ; that it must be earned by man—must be deserved ❷ ❷

In this world of ours there is no magic, no sleight-of-hand, by which consequences can be made to punish the good and reward the bad.

Teach men not to sacrifice this world for some other, but to turn their attention to the natural, to the affairs of this life. Teach them that theology has no known foundation, that it was born of ignorance and fear, that it has hardened the heart, polluted the imagination and made fiends of men.

Theology is not for this world. It is no part of real religion. It has nothing to do with goodness or virtue. Religion does not consist in worshiping gods, but in adding to the well-being, the happiness of man. No human being knows whether any god exists or not, and all that has been said and written about “ our god ” or the gods of other people has no known fact for a foundation. Words without thoughts, clouds without rain ❷ ❷


Let us put theology out of religion.

Let us develop the brain, civilize the heart, and give wings to the imagination ❷ ❷


**H**APPINESS is the true end and aim of life. It is the task of intelligence to ascertain the conditions of happiness, and when found, the truly wise will live in accordance with them. By happiness is meant not simply the joy of eating and drinking—the gratification of the appetite—but good, well-being, in the highest and noblest forms. The joy that springs from obligations discharged, from duty done, from generous acts, from being true to the ideal, from a perception of the beautiful in Nature, art and conduct. The happiness that is born of and gives birth to poetry and music, that follows the gratification of the highest

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wants. ¶ Happiness is the result of all that is really right and sane ☞ ☞




**ORTHODOXY** dies hard, and its defenders tell us that this fact shows that it is of divine origin. Judaism dies hard. It has lived several thousand years longer than Christianity ☞ The religion of Mohammed dies hard. Buddhism dies hard. Why do all these religions die hard? Because intelligence increases slowly ☞ ☞



**RELIGION** is supposed to consist in a discharge of the duties we owe to God. In other words, we are taught that God is exceedingly anxious that we should believe a certain thing. For my part, I do not believe that there is any infinite being to whom we owe anything. The reason I say this is, we can not owe any duty to any being who requires nothing—to any being that we can not possibly help, to any being whose happiness we can not increase. If God is infinite, we can neither give, nor can He receive anything. Anything that we do or fail to do, can not, in the slightest degree, affect an infinite God; consequently, no relations can exist between the finite and the Infinite, if by relations is meant mutual duties and obligations ☞ ☞

Some tell us that it is the desire of God that we should worship Him. What for? Why does He desire worship? Others tell us that we should sacrifice something to Him. What for? Is He in want? Can we assist Him? Is He unhappy? Is He in trouble? Does He need human sympathy? We can not assist the Infinite, but we can assist our fellow-men.



**WHENEVER** a man believes that he has the exact truth from God, there is in that man no spirit of compromise. He has not the modesty born of the imperfections of human nature; he has the arrogance

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of theological certainty and the tyranny born of ignorant assurance. Believing himself to be the slave of God, he imitates his master, and of all tyrants the worst is a slave in power ♪ ♪


When a man really believes that it is necessary to do a certain thing to be happy forever, or that a certain belief is necessary to insure eternal joy, there is in that man no spirit of concession. He divides the whole world into saints and sinners, into believers and unbelievers, into God's sheep and Devil's goats, into people who will be glorified and people who will be damned ♪ ♪




NOW and then some one says that the religion of his father and mother is good enough for him, and wonders why anybody should desire a better. Surely we are not bound to follow our parents in religion any more than in politics, science or art. China has been petrified by the worship of ancestors. If our parents had been satisfied with the religion of theirs, we would be still less advanced than we are. If we are, in any way, bound by the belief of our fathers, the doctrine will hold good back to the first people who had a religion; and if this doctrine is true, we ought now to be believers in that first religion. In other words, we would all be barbarians! You can not show real respect to your parents by perpetuating their errors. Good fathers and mothers wish their children to advance, to overcome obstacles which baffled them, and to correct the errors of their education. If you wish to reflect credit upon your parents, accomplish more than they did, solve problems that they could not understand, and build better than they knew. To sacrifice your manhood upon the grave of your father is an honor to neither. Why should a son who has examined a subject throw away his reason and adopt the views of his mother? Is not such a course dishonorable to both? ♪ ♪

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We must remember that this "ancestor" argument is as old at least as the second generation of men, that it has served no purpose except to enslave mankind, and results mostly from the fact that acquiescence is easier than investigation. This argument pushed to its logical conclusion would prevent the advance of all people whose parents were not free-thinkers ☞ ☞



Let us forget that we are Baptists, Methodists, Catholics, Presbyterians or Freethinkers, and remember only that we are men and women. After all, man and woman are the highest possible titles. All other names belittle us, and show that we have consented to wear the collar of authority—that we are followers.




**A**N infinite God ought to be able to protect Himself, without going in partnership with State Legislatures. Certainly He ought not so to act that laws become necessary to keep Him from being laughed at. No one thinks of protecting Shakespeare from ridicule, by the threat of fine and imprisonment. It strikes me that God might write a book that would not necessarily excite the laughter of His children. In fact, I think it would be safe to say that a real God could produce a work that would excite the admiration of mankind. Surely politicians could be better employed than in passing laws to protect the literary reputation of the Jewish God ☞ ☞



All laws for the purpose of making man worship God are born of the same spirit that kindled the fires of the *auto da fe*, and lovingly built the dungeons of the Inquisition. All laws defining and punishing blasphemy—making it a crime to give your honest ideas about the Bible, or to laugh at the ignorance of the ancient Jews, or to enjoy yourself on the Sabbath, or to give your opinion of Jehovah—were passed by

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impudent bigots, and should be at once repealed by honest men ♣ ♣



THE Sciences are not sectarian. People do not persecute each other on account of disagreements in mathematics ♣ Families are not divided about botany, and astronomy does not even tend to make a man hate his father and mother.

It is what people do not know, that they persecute each other about. Science will bring, not a sword, but peace ♣ ♣

Just as long as religion has control of the schools, Science will be an outcast. Let us free our institutions of learning. Let us dedicate them to the science of eternal truth. Let us tell every teacher to ascertain all the facts he can—to give us light, to follow Nature, no matter where she leads; to be infinitely true to himself and us; to feel that he is without a chain, except the obligation to be honest; that he is bound by no books, by no creed, neither by the sayings of the dead nor of the living; that he is asked to look with his own eyes, to reason for himself without fear, to investigate in every possible direction, and to bring us the fruit of all his work ♣ ♣



AS we become civilized, more and more liberty will be accorded to these men, until finally ministers will give their best and highest thoughts. The congregations will finally get tired of hearing about the patriarchs and saints, the miracles and wonders, and will insist upon knowing something about the men and women of our day, and the accomplishments and discoveries of our time. They will finally insist upon knowing how to escape the evils of this world instead of the next. They will ask light upon the enigmas of this life. They will wish to know what we shall do with our criminals instead of what God will do with his—how we shall do away with

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beggary and want—with crime and misery—with prostitution, disease and famine—with tyranny in all its cruel forms—with prisons and scaffolds, and how we shall reward the honest workers, and fill the world with happy homes! ¶ These are the problems for the pulpits and congregations of an enlightened future. If Science can not finally answer these questions, it is a vain and worthless thing 30 30

○  
CAN there be Methodist mathematics, Catholic astronomy, Presbyterian geology, Baptist biology or Episcopal botany? Why, then, should a sectarian college exist? Only that which somebody knows should be taught in our schools. We should not collect taxes to pay people for guessing. The common school is the bread of life for the people, and it should not be touched by the withering hand of superstition.

Our country will never be filled with great institutions of learning until there is an absolute divorce between Church and School. As long as the mutilated records of a barbarous people are placed by priest and professor above the reason of mankind, we shall reap but little benefit from church or school.

Instead of dismissing professors for finding something out, let us rather discharge those who do not. Let each teacher understand that investigation is not dangerous for him; that his bread is safe, no matter how much truth he may discover; and that his salary will not be reduced, simply because he finds that the ancient Jews did not know the entire history of the world.

○  
The pulpit should not be a pillory. Congregations should allow the minister a little liberty. They should, at least, permit him to tell the truth 30 30

○  
It is my desire to free the schools. When a professor in a college finds a fact, he should make it known, even if it is inconsistent with something Moses said.

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I WANT to do what little I can to make my country truly free, to broaden the intellectual horizon of our people, to destroy the prejudices born of ignorance and fear, to do away with the blind worship of the ignoble past, with the idea that all the great and good are dead, that the living are totally depraved, that all pleasures are sins, that sighs and groans are alone pleasing to God, that thought is dangerous, that intellectual courage is a crime, that cowardice is a virtue, that a certain belief is necessary to secure salvation, that to carry a cross in this world will give us a palm in the next, and that we must allow some priest to be the pilot of our souls ☛ ☛

Until every soul is freely permitted to investigate every book, and creed, and dogma for itself, the world can not be free. Mankind will be enslaved until there is mental grandeur enough to allow each man to have his thought and say. This earth will be a paradise when men can, upon all these questions, differ, and yet grasp each other's hands as friends. It is amazing to me that a difference of opinion upon subjects that we know nothing with certainty about, should make us hate, persecute and despise each other. Why a difference of opinion upon predestination, or the Trinity, should make people imprison and burn each other seems beyond the comprehension of man; and yet in all countries where Christians have existed, they have destroyed each other to the exact extent of their power. Why should a believer in God hate an atheist? Surely the atheist has not injured God, and surely he is human, capable of joy and pain, and entitled to all the rights of man. Would it not be far better to treat this atheist, at least, as well as he treats us? ☛ ☛

Christians tell me that they love their enemies, and yet all I ask is—not that they love their enemies, not that they love their friends even, but that they



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treat those who differ from them, with simple fairness. We do not wish to be forgiven, but we wish Christians to so act that we will not have to forgive them ☸ ☸ If all will admit that all have an equal right to think, then the question is forever solved; but as long as organized and powerful churches, pretending to hold the keys of Heaven and Hell, denounce every person as an outcast and criminal who thinks for himself and denies their authority, the world will be filled with hatred and suffering. To hate man and worship God seems to be the sum of all the creeds ☸ ☸

That which has happened in most countries has happened in ours. When a religion is founded, the educated, the powerful—that is to say, the priest and nobles—tell the ignorant and superstitious—that is to say, the people—that the religion of their country was given to their fathers by God Himself; that it is the only true religion; that all others were conceived in falsehood and brought forth in fraud, and that all who believe in the true religion will be happy forever, while all others will burn in Hell. For the purpose of governing the people—that is to say, for the purpose of being supported by the people—the priests and nobles declare this religion to be sacred, and that whoever adds to, or takes from it, will be burned here by man, and hereafter by God. The result of this is, that the priests and nobles will not allow the people to change; and when, after a time, the priests, having intellectually advanced, wish to take a step in the direction of progress, the people will not allow them to change. At first, the rabble are enslaved by the priests, and afterwards the rabble become the masters ☸ ☸

One of the first things I wish to do, is to free the orthodox clergy. I am a great friend of theirs, and in spite of all they may say against me, I am going to do them a great and lasting service. Upon their necks are visible the marks of the collar, and upon



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their backs, those of the lash. They are not allowed to read and think for themselves. They are taught like parrots, and the best are those who repeat, with the fewest mistakes, the sentences they have been taught. They sit like owls upon some dead limb of the tree of knowledge, and hoot the same old hoots that have been hooted for eighteen hundred years. Their congregations are not grand enough, nor sufficiently civilized, to be willing that the poor preachers shall think for themselves. They are not employed for that purpose. Investigation is regarded as a dangerous experiment, and the ministers are warned that none of that kind of work will be tolerated. They are notified to stand by the old creed, and to avoid all original thought, as a mortal pestilence. Every minister is employed like an attorney—either for plaintiff or defendant—and he is expected to be true to his client. If he changes his mind, he is regarded as a deserter, and denounced, hated and slandered accordingly ♣ ♣

Every orthodox clergyman agrees not to change. He contracts not to find new facts, and makes a bargain that he will deny them if he does. Such is the position of a Protestant minister in this Nineteenth Century. His condition excites my pity; and to better it, I am going to do what little I can ♣ ♣ Some of the clergy have the independence to break away, and the intellect to maintain themselves as free men, but the most are compelled to submit to the dictation of the orthodox and the dead. They are not employed to give their thoughts, but simply to repeat the ideas of others. They are not expected to give even the doubts that may suggest themselves, but are required to walk in the narrow, verdureless path trodden by the ignorance of the past ♣ The forests and fields on either side are nothing to them. They must not even look at the purple hills, nor pause to hear the babble of the brooks. They must

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remain in the dusty road where the guide-boards are. They must confine themselves to the "fall of man," the expulsion from the garden, the "scheme of salvation," the "second birth," the atonement, the happiness of the redeemed, and the misery of the lost. They must be careful not to express any new ideas upon these great questions. It is much safer for them to quote from the works of the dead. The more vividly they describe the sufferings of the unregenerate, of those who attended theaters and balls, and drank wine in summer-gardens on the Sabbath day, and laughed at priests, the better ministers they are supposed to be. They must show that misery fits the good for Heaven, while happiness prepares the bad for Hell; that the wicked get all their good things in this life, and the good all their evil; that in this world God punishes the people He loves, and in the next, the ones He hates; that happiness makes us bad here, but not in Heaven; that pain makes us good here, but not in Hell. No matter how absurd these things may appear to the carnal mind, they must be preached and they must be believed. If they were reasonable, there would be no virtue in believing. Even the publicans and sinners believe reasonable things. To believe without evidence, or in spite of it, is accounted as righteousness to the sincere and humble Christian •• ••

The ministers are in duty bound to denounce all intellectual pride, and show that we are never quite so dear to God as when we admit that we are poor, corrupt and idiotic worms; that we never should have been born; that we ought to be damned without the least delay; that we are so infamous that we like to enjoy ourselves; that we love our wives and children better than our God; that we are generous only because we are vile; that we are honest from the meanest motives, and that sometimes we have fallen so low that we have had doubts about the inspiration

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of the Jewish Scriptures. In short, they are expected to denounce all pleasant paths and rustling trees, to curse the grass and flowers, and glorify the dust and weeds. They are expected to malign the wicked people in the green and happy fields, who sit and laugh beside the gurgling springs or climb the hills and wander as they will. They are expected to point out the dangers of freedom, the safety of implicit obedience, and to show the wickedness of philosophy, the goodness of faith, the immorality of science and the purity of ignorance ☪ ☪

Now and then a few pious people discover some young man of a religious turn of mind and a consumptive habit of body, not quite sickly enough to die, nor healthy enough to be wicked ☪ The idea occurs to them that he would make a good orthodox minister. They take up a contribution and send the young man to some theological school, where he can be taught to repeat a creed and despise reason ☪ Should it turn out that the young man had some mind of his own, and, after graduating, should change his opinions and preach a different doctrine from that taught in the school, every man who contributed a dollar towards his education, would feel that he had been robbed, and would denounce him as a dishonest and ungrateful wretch ☪ ☪

☪ long as woman regards the Bible as the charter of her rights, she will be the slave of man. The Bible was not written by a woman. Within its lids there is nothing but humiliation and shame for her. She is regarded as the property of man. She is made to ask forgiveness for becoming a mother. She is as much below her husband as her husband is below Christ. She is not allowed to speak. The gospel is too pure to be spoken by her polluted lips. Woman should learn in silence ☪ ☪ In the Bible will be found no description of a civilized

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home. The free mother surrounded by free and loving children, adored by a free man, her husband, was unknown to the inspired writers of the Bible. They did not believe in the democracy of home—in the republicanism of the fireside ☞ ☞

These inspired gentlemen knew nothing of the rights of children. They were the advocates of brute force—the disciples of the lash. They knew nothing of human rights. Their doctrines have brutalized the homes of millions, and filled the eyes of infancy with tears ☞ ☞

Let us free ourselves from the tyranny of a book, from the slavery of dead ignorance, from the aristocracy of the air.

There have never been upon the earth a generation of free men and women. It is not yet time to write a creed. Wait until the chains are broken—until dungeons are not regarded as temples. Wait until solemnity is not mistaken for wisdom—until mental cowardice ceases to be known as reverence. Wait until the living are considered the equals of the dead—until the cradle takes precedence of the coffin. Wait until what we know can be spoken without regard to what others may believe. Wait until teachers take the place of preachers—until followers become investigators. Wait until the world is free before you write a creed ☞ ☞

In this creed there will be but one word—Liberty!

MEN should be liberated from the aristocracy of the air. Every chain of superstition should be broken. The rights of men and women should be equal and sacred—marriage should be a perfect partnership—children should be governed by kindness—every family should be a republic—every fireside a democracy ☞ ☞

I believe in the fireside. I believe in the democracy

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of home. I believe in the republicanism of the family. I believe in liberty, equality and love ♣ ♣

**I**F women have been slaves, what shall I say of children; of the little children in alleys and sub-cellars; the little children who turn pale when they hear their father's footsteps; little children who run away when they only hear their names called by the lips of a mother; little children—the children of poverty, the children of crime, the children of brutality, wherever they are—flotsam and jetsam upon the wild, mad sea of life—my heart goes out to them, one and all.

I tell you, the children have the same rights that we have, and we ought to treat them as though they were human beings. They should be reared with love, with kindness, with tenderness, and not with brutality. That is my idea of children ♣ ♣

When your little child tells a lie, do not rush at him as though the world were about to go into bankruptcy. Be honest with him. A tyrant father will have liars for his children; do you know that? A lie is born of tyranny upon the one hand and weakness upon the other, and when you rush at a poor little boy with a club in your hand, of course he lies.

I thank thee, Mother Nature, that thou hast put ingenuity enough in the brain of a child, when attacked by a brutal parent, to throw up a little breastwork in the shape of a lie ♣ ♣

When one of your children tells a lie, be honest with him; tell him that you have told hundreds of them yourself. Tell him it is not the best way; that you have tried it. Tell him as the man did in Maine when his boy left home, "John, honesty is the best policy; I have tried both." Be honest with him. Suppose a man as much larger than you as you are larger than a child five years old, should come at you with a liberty-pole in his hand, and in a voice of thunder

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shout, "Who broke that plate?" There is not a solitary one of you who would not swear you never saw it, or that it was cracked when you got it. Why not be honest with these children? Just imagine a man who deals in stocks whipping his boy for putting false rumors afloat! Think of a lawyer beating his own flesh and blood for evading the truth when he makes half of his own living that way! Think of a minister punishing his child for not telling all he thinks! Just think of it!


When your child commits a wrong, take it in your arms; let it feel your heart beat against its heart; let the child know that you really and truly and sincerely love it. Yet some Christians, good Christians, when a child commits a fault, drive it from the door and say, "Never do you darken this house again." Think of that! And then these same people will get down on their knees and ask God to take care of the child they have driven from home. I will never ask God to take care of my children unless I am doing my level best in that same direction. ❧

Life should not be treated as a solemn matter. I like to see the children at table, and hear each one telling of the wonderful things he has seen and heard. I like to hear the clatter of knives and forks and spoons mingling with their happy voices. I had rather hear it than any opera that was ever put upon the boards. Let the children have liberty. Be honest and fair with them; be just; be tender; and they will make you rich in love and joy. ❧

THE laugh of a child will make the holiest day more sacred still. Strike with hand of fire, O weird musician, thy harp strung with Apollo's golden hair; fill the vast cathedral aisles with symphonies sweet and dim, deft toucher of the organ keys; blow, bugler blow, until thy silver notes do touch and kiss


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the moonlit waves, and charm the lovers wandering 'mid the vine-clad hills. But know, your sweetest strains are discords all, compared with childhood's happy laugh—the laugh that fills the eyes with light and every heart with joy. O rippling river of laughter, thou art the blessed boundary-line between the beasts and men; and every wayward wave of thine doth drown some fretful fiend of care. O Laughter, rose-lipped daughter of Joy, there are dimples enough in thy cheeks to catch and hold and glorify all the tears of grief ❧ ❧



**I**T is not necessary to be great to be happy; it is not necessary to be rich to be just and generous and to have a heart filled with divine affection. No matter whether you are rich or poor, treat your wife as though she were a splendid flower, and she will fill your life with perfume and with joy ❧ ❧

And do you know, it is a splendid thing to think that the woman you really love will never grow old to you. Through the wrinkles of time, through the mask of years, if you really love her, you will always see the face you loved and won. And a woman that really loves a man does not see that he grows old; he is not decrepit to her; he does not tremble; he is not old; she always sees the same gallant gentleman who won her hand and heart. I like to think of it in that way; I like to think that love is eternal. And to love in that way and then go down the hill of life together, and as you go down, hear, perhaps, the laughter of grandchildren, while the birds of love and joy sing once more in the leafless branches of the tree of age ❧ ❧



**R**EASON, Observation and Experience—the Holy Trinity of Science—have taught us that happiness is the only good; that the time to be happy is now, and the way to be happy is to make others so. This is enough for us. In this belief we are content



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to live and die. If by any possibility the existence of a power superior to, and independent of, Nature shall be demonstrated, there will then be time enough to kneel. Until then, let us stand erect ☞ ☞

For ages, a deadly conflict has been waged between a few brave men and women of thought and genius upon the one side, and the great ignorant religious mass on the other. This is the war between Science and Faith. The few have appealed to reason, to honor, to law, to freedom, to the known, and to happiness here in this world ☞ The many have appealed to prejudice, to fear, to miracle, to slavery, to the unknown, and to misery hereafter. The few have said, "Think!" The many have said, "Believe!"

☞ Man must learn to rely upon himself. Reading Bibles will not protect him from the blasts of Winter; but houses, fires and clothing will. To prevent famine, one plow is worth a million sermons.

☞ MAN should cease to expect aid from on high. By this time he should know that Heaven has no ear to hear, and no hand to help. The present is the necessary child of all the past. There has been no chance, and there can be no interference ☞ ☞ If abuses are destroyed, man must destroy them. If slaves are freed, man must free them. If new truths are discovered, man must discover them. If the naked are clothed; if the hungry are fed; if justice is done; if labor is rewarded; if superstition has been driven from the mind; if the defenseless are protected, and if the right finally triumphs, all must be the work of man. The grand victories of the future must be won by man, and by man alone ☞ ☞

Give me the storm and tempest of thought and action, rather than the dead calm of ignorance and faith!



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Banish me from Eden when you will; but first let me eat of the fruit of the tree of knowledge!

Beyond Nature man can not go even in thought—above Nature he can not rise—below Nature he can not fall

Salvation through slavery is worthless. Salvation from slavery is inestimable

Heresy is what the minority believe.

When a fact can be demonstrated, force is unnecessary; when it can not be demonstrated, an appeal to force is infamous. In the presence of the unknown, all have an equal right to think.

ALL that is good in our civilization is the result of commerce, climate, soil, geographical position, industry, invention, discovery, art and science. The church has been the enemy of progress, for the reason that it has endeavored to prevent man from thinking for himself. To prevent thought is to prevent all advancement except in the direction of faith

Virtue is a subordination of the passions to the intellect. It is to act in accordance with your highest convictions. It does not consist in believing, but in doing.

FOR the vagaries of the clouds the infidels propose to substitute the realities of earth; for superstition, the splendid demonstrations and achievements of science; and for theological tyranny, the chainless liberty of thought. We do not say that we have discovered all; that our doctrines are the all in all of truth. We know of no end to the development of man. We can not unravel the infinite complications of matter and force. The

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history of one monad is as unknown as that of the universe; one drop of water is as wonderful as all the seas; one leaf, as all the forests; and one grain of sand as all the stars ☛ ☛

We are not endeavoring to chain the future, but to free the present. We are not forging fetters for our children, but we are breaking those our fathers made for us. We are the advocates of inquiry, of investigation and thought. This, of itself, is an admission that we are not perfectly satisfied with all our conclusions. Philosophy has not the egotism of faith. While superstition builds walls and creates obstructions, science opens all the highways of thought. We do not pretend to have circumnavigated everything and to have solved all difficulties; but we do believe that it is better to love men than to fear gods; that it is grander and nobler to think and investigate for yourself than to repeat a creed. We are satisfied that there can be but little liberty on Earth while men worship a tyrant in Heaven. We do not expect to accomplish everything in our day; but we want to do what good we can, and to render all the service possible in the holy cause of human progress. We know that doing away with gods and supernatural persons and powers is not an end. It is a means to an end, the real end being the happiness of man.

Felling forests is not the end of agriculture. Driving pirates from the sea is not all there is of commerce.

☛ We are laying the foundations of the grand temple of the future—not the temple of all the gods, but of all the people—wherein with appropriate rites will be celebrated the Religion of Humanity ☛ ☛

☛  
EVERY wrong in some way tends to abolish itself. It is hard to make a lie stand always. A lie will not fit a fact. It will only fit another lie made for the purpose. The life of a lie is simply a question of time. Nothing but Truth is immortal ☛ ☛

## ROBERT INGERSOLL

The first great step towards progress is, for man to cease to be the slave of man ; the second, to cease to be the slave of the monsters of his own creation—of the ghosts and phantoms of the air 30 30

There are real crimes enough without creating artificial ones. All progress in legislation has for centuries consisted in repealing the laws of the ghosts.

Religion has not civilized man—man has civilized religion. God improves as man advances 30 30

Fear paralyzes the brain. Progress is born of courage. Fear believes—courage doubts. Fear falls upon the earth and prays—courage stands erect and thinks. Fear retreats—courage advances. Fear is barbarism—courage is civilization. Fear believes in witchcraft, in devils and in ghosts. Fear is religion—courage is science 30 30

In the republic of mind, one is a majority. There, all are monarchs, and all are equals. The tyranny of a majority even is unknown. Each one is crowned, sceptered and throned. Upon every brow is the tiara, and around every form is the imperial purple. Only those are good citizens who express their honest thoughts, and those who persecute for opinion's sake are the only traitors. There, nothing is considered infamous except an appeal to brute force, and nothing sacred but love, liberty and joy 30 30

**I** THANK the inventors, the discoverers, the thinkers. I thank Columbus and Magellan. I thank Galileo, and Copernicus, and Kepler, and Descartes, and Newton, and Laplace. I thank Locke, and Hume, and Bacon, and Shakespeare, and Kant, and Fichte, and Leibnitz, and Goethe. I thank Fulton, and Watts, and Volta, and Galvini,

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and Franklin, and Morse, who made lightning the messenger of man. I thank Humboldt, the Shakespeare of science. I thank Crompton and Arkwright, from whose brains leaped the looms and spindles that clothed the world. I thank Luther for protesting against the abuses of the Church, and I denounce him because he was the enemy of liberty. I thank Calvin for writing a book in favor of religious freedom, and I abhor him because he burned Servetus. I thank Knox for resisting Episcopal persecution, and I hate him because he persecuted in his turn. I thank the Puritans for saying, "Resistance to tyrants is obedience to God," and yet I am compelled to say that they were tyrants themselves. I thank Thomas Paine because he was a believer in liberty, and because he did as much to make my country free as any other human being. I thank Voltaire, that great man who, for half a century, was the intellectual emperor of Europe, and who, from his throne at the foot of the Alps, pointed the finger of scorn at every hypocrite in Christendom. I thank Darwin, Haeckel and Buechner, Spencer, Tyndall and Huxley, Draper, Lecky and Buckle.

I thank the inventors, the discoverers, the thinkers, the scientists, the explorers. I thank the honest millions who have toiled.


I thank the brave men with brave thoughts. They are the Atlases upon whose broad and mighty shoulders rests the grand fabric of civilization. They are the men who have broken, and are still breaking, the chains of Superstition. They are the Titans who carried Olympus by assault, and who will soon stand victors upon Sinai's crags.

We are beginning to learn that to exchange a mistake for the truth—a superstition for a fact—to ascertain the real—is to progress.

Happiness is the only possible good, and all that tends to the happiness of man is right, and is of value. All


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that tends to develop the bodies and minds of men ; all that gives us better houses, better clothes, better food, better pictures, grander music, better heads, better hearts ; all that renders us more intellectual and more loving, nearer just ; that makes us better husbands and wives, better children, better citizens—all these things combined produce what I call Progress.



**I** DO not pretend to tell what all the truth is. I do not pretend to have fathomed the abyss, nor to have floated on outstretched wings level with the dim heights of thought. I simply plead for freedom. I denounce the cruelties and horrors of slavery. I ask for light and air for the souls of men. I say, take off those chains—break those manacles—free those limbs—release that brain ! I plead for the right to think, to reason, to investigate. I ask that the future may be enriched with the honest thoughts of men. I implore every human being to be a soldier in the army of progress ☛ ☛


I will not invade the rights of others. You have no right to erect your tollgate upon the highways of thought. You have no right to leap from the hedges of superstition and strike down the pioneers of the human race. You have no right to sacrifice the liberties of man upon the altars of ghosts. Believe what you may ; preach what you desire ; have all the forms and ceremonies you please ; exercise your liberty in your own way, but extend to all others the same right ☛ ☛



**M**AN has found that he must give liberty to others in order to have it himself. He has found that a master is also a slave—that a tyrant is himself a serf. He has found that governments should be founded and administered by man and for man ; that the rights of all are equal ; that the powers that be are not ordained by God ; that woman is at least the equal of man ; that men existed before books ; that

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religion is one of the phases of thought through which the world is passing; that all creeds were made by man; that everything is natural; that a miracle is an impossibility; that we know nothing of origin and destiny; that concerning the unknown we are all equally ignorant; that the pew has the right to contradict what the pulpit asserts; that man is responsible only to himself and those he injures, and that all have a right to think.




**T**RUE religion must be free. Without perfect liberty of the mind there can be no true religion. Without liberty the brain is a dungeon—the mind a convict. The slave may bow and cringe and crawl, but he can not adore, he can not love 30 30

True religion is the perfume of a free and grateful heart. True religion is a subordination of the passions to the perceptions of the intellect. True religion is not a theory—it is a practise. It is not a creed—it is a life.

¶ A theory that is afraid of investigation is undeserving a place in the human mind.




**M**AN advances only as he overcomes the obstructions of Nature, and this can be done only by labor and by thought. Labor is the foundation of all. Without labor, and without great labor, progress is impossible. The progress of the world depends upon the men who walk in the fresh furrows and through the rustling corn; upon those who sow and reap; upon those whose faces are radiant with the glare of furnace fires; upon the delvers in the mines, and the workers in shops; upon those who give to the Winter air the ringing music of the axe; upon those who battle with the boisterous billows of the sea; upon the inventors and discoverers; upon the brave thinkers 30 30




Why should we sacrifice a real world that we have, for one we know not of? 30 30

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There is no slavery but ignorance. Liberty is the child of intelligence ☞ ☞




The man who does not do his own thinking is a slave, and is a traitor to himself and to his fellow men ☞ ☞



As far as I am concerned, I wish to be out on the high seas. I wish to take my chances with wind and wave and star. And I had rather go down in the glory and grandeur of the storm, than to rot in any orthodox harbor whatever.



This is my doctrine: Give every other human being every right you claim for yourself. Keep your mind open to the influences of Nature. Receive new thoughts with hospitality. Let us advance.



**N**EARLY every religion has accounted for the devilment in this world by the crime of woman. What a gallant thing that is! And if it is true, I had rather live with the woman I love in a world full of trouble, than to live in Heaven with nobody but men ☞ ☞

I read in a book—and I will say now that I can not give the exact language, as my memory does not retain the words, but I can give the substance—I read in a book that the Supreme Being concluded to make a world and one man; that he took some nothing and made a world and one man, and put this man in a garden. In a little while he noticed that the man got lonesome; that he wandered around as if he were waiting for a train. There was nothing to interest him: no news; no papers; no politics; no policy; and, as the devil had not yet made his appearance, there was no chance for reconciliation—not even for civil-service reform. Well, he wandered about the garden in this condition, until finally the Supreme Being made up his mind to make him a companion.



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¶ Having used up all the nothing he originally took in making the world and one man, he had to take a part of the man to start a woman with. So he caused a sleep to fall upon this man—now, understand me, I do not say this story is true. After the sleep fell upon this man, the Supreme Being took a rib, or as the French would call it, a cutlet, out of this man, and from that he made a woman ☞ And considering the amount of raw material used, I look upon it as the most successful job ever performed. Well, after he got the woman done, she was brought to the man—not to see how she liked him, but to see how he liked her. He liked her, and they started housekeeping; and they were told of certain things they might do and of one thing they could not do—and of course they did it. I would have done it in fifteen minutes, and I know it. There would n't have been an apple on that tree half an hour from date, and the limbs would have been full of clubs ☞ ☞ And then they were turned out of the park and extra policemen were put on to keep them from getting back ☞ ☞

Devilment commenced. The mumps, and the measles, and the whooping-cough, and the scarlet fever started in their race for man. They began to have the tooth-ache, roses began to have thorns, snakes began to have poisoned teeth, and people began to divide about religion and politics, and the world has been full of trouble from that day to this.

Nearly all of the religions of this world account for the existence of evil by such a story as that! ☞ ☞

I READ in another book what appeared to be an account of the same transaction. It was written about four thousand years before the other. All commentators agree that the one that was written last was the original, and that the one that was written first was copied from the one that was written last. But I would advise you all not to allow your creed to be



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disturbed by a little matter of four or five thousand years. In this other story, Brahma made up his mind to make the world and a man and a woman. He made the world, and he made the man and then the woman, and put them on the Island of Ceylon. According to the account, it was the most beautiful island of which man can conceive. Such birds, such songs, such flowers and such verdure! And the branches of the trees were so arranged that when the wind swept through them every tree was a thousand Eolian harps ☞ ☞

Brahma, when he put them there, said, "Let them have a period of courtship, for it is my desire and will that true love should forever precede marriage." When I read that, it was so much more beautiful and lofty than the other, that I said to myself, "If either one of these stories turns out to be true, I hope it will be this one." ☞ ☞

Then they had their courtship, with the nightingale singing, and the stars shining, and the flowers blooming, and they fell in love. Imagine that courtship! No prospective fathers or mothers in law; no prying and gossiping neighbors; nobody to say, "Young man, how do you expect to support her?" Nothing of that kind. They were married by the Supreme Brahma, and he said to them, "Remain here; you must never leave this island." Well, after a little while, the man—and his name was Adami, and the woman's name was Heva—said to Heva, "I believe I'll look about a little." He went to the Northern extremity of the island, where there was a little narrow neck of land connecting it with the mainland, and the devil, who is always playing pranks with us, produced a mirage, and when he looked over to the mainland, such hills and vales, such dells and dales, such mountains crowned with snow, such cataracts clad in bows of glory did he see there, that he went back and told Heva, "The country over there is a

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thousand times better than this; let us migrate." She, like every other woman that ever lived, said, "Let well enough alone; we have all we want; let us stay here." But he said, "No, let us go"; so she followed him and when they came to this narrow neck of land, he took her on his back like a gentleman and carried her over. But the moment they got over they heard a crash, and looking back, discovered that this narrow neck of land had fallen into the sea. The mirage had disappeared, and there was naught but rocks and sand; and then the Supreme Brahma cursed them both to the lowest hell.

Then it was that the man spoke—and I have liked him ever since for it—"Curse me, but curse not her; it was not her fault, it was mine."

That's the kind of man to start a world with. The Supreme Brahma said, "I will save her, but not thee." And then she spoke out of her fulness of love, out of a heart in which there was love enough to make all her daughters rich in holy affection, and said, "If thou wilt not spare him, spare neither me; I do not wish to live without him; I love him." Then the Supreme Brahma said—and I have liked him ever since I read it—"I will spare you both and watch over you and your children forever."

¶ As man develops, he places a greater value upon his own rights. Liberty becomes a grander and diviner thing. As he values his own rights, he begins to value the rights of others. And when all men give to all others all the rights they claim for themselves, this world will be civilized.

○ LIBERTY, float not forever in the far horizon—remain not forever in the dream of the enthusiast, the philanthropist and poet, but come and make thy home among the children of men!

I know not what discoveries, what inventions, what

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thoughts may leap from the brain of the world. I know not what garments of glory may be woven by the years to come. I can not dream of the victories to be won upon the fields of thought ; but I do know, that coming from the infinite sea of the future, there will never touch this " bank and shoal of time " a richer gift, a rarer blessing, than liberty for man, for woman and for child 30 30



**A**LITTLE while ago, I stood by the grave of the old Napoleon—a magnificent tomb of gilt and gold, fit almost for a deity dead—and gazed upon the sarcophagus of rare and priceless marble, where rest at last the ashes of that restless man. I leaned over the balustrade and thought about the career of the greatest soldier of the modern world 30 30

I saw him walking upon the banks of the Seine, contemplating suicide. I saw him at Toulon—I saw him putting down the mob in the streets of Paris—I saw him at the head of the army of Italy—I saw him crossing the bridge of Lodi, with the tricolor in his hand—I saw him in Egypt in the shadows of the Pyramids—I saw him conquer the Alps and mingle the eagles of France with the eagles of the crags. I saw him at Marengo—at Ulm and Austerlitz. I saw him in Russia, where the infantry of the snow and the cavalry of the wild blasts scattered his legions like Winter's withered leaves. I saw him at Leipsic in defeat and disaster—driven by a million bayonets back upon Paris—clutched like a wild beast—banished to Elba. I saw him escape and retake an empire by the force of his genius. I saw him upon the frightful field of Waterloo, where Chance and Fate combined to wreck the fortunes of their former king. And I saw him at Saint Helena, with his hands crossed behind him, gazing out upon the sad and solemn sea 30 30  
I thought of the orphans and widows he had made—

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of the tears that had been shed for his glory, and of the only woman who ever loved him, pushed from his heart by the cold hand of ambition. And I said I would rather have been a French peasant and worn wooden shoes. I would rather have lived in a hut with a vine growing over the door, and the grapes growing purple in the kisses of the Autumn sun. I would rather have been that poor peasant with my loving wife by my side, knitting as the day died out of the sky—with my children upon my knees and their arms about me—I would rather have been that man and gone down to the tongueless silence of the dreamless dust, than to have been that imperial impersonation of force and murder, known as “Napoleon the Great.”   •••

THE GOSPEL ACCORDING TO  
RALPH W. EMERSON

Cast the bantling on the rocks,  
Suckle him with the she-wolf's teat ;  
Wintered with the hawk and fox,  
Power and speed be hands and feet.

# THE GOSPEL ACCORDING TO RALPH W. EMERSON



READ the other day some verses written by an eminent painter which were original and not conventional. Always the soul hears an admonition in such lines, let the subject be what it may. The sentiment they instil is

of more value than any thought they may contain. To believe your own thought, to believe that what is true for you in your private heart is true for all men—that is genius.

Speak your latent conviction and it shall be the universal sense; for always the inmost becomes the outmost—and our first thought is rendered back to us by the trumpets of the Last Judgment. Familiar as the voice of the mind is to each, the highest merit we ascribe to Moses, Plato and Milton is that they set at naught books and traditions, and spoke not what men, but what they, thought. A man should learn to detect and watch that gleam of light which flashes across his mind from within, more than the luster of the firmament of bards and sages. Yet he dismisses without notice his thought, because it is his.

In every work of genius we recognize our own rejected thoughts: they come back to us with a certain alienated majesty. Great works of art have no more affecting lesson for us than this. They teach us to abide by our spontaneous impression with good-humored inflexibility then most when the whole cry of voices is on the other side. Else, tomorrow a stranger will say with masterly good sense precisely what we have thought and felt all the time, and we shall be forced to take with shame our own opinion from another.

There is a time in every man's education when he arrives at the conviction that envy is ignorance;

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that imitation is suicide ; that he must take himself for better, for worse, as his portion ; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to him to till. The power which resides in him is new in Nature, and none but he knows what that is which he can do, nor does he know until he has tried.

Not for nothing one face, one character, one fact makes much impression on him, and another none. It is not without pre-established harmony, this sculpture in the memory. The eye was placed where one ray should fall, that it might testify of that particular ray. Bravely let him speak the utmost syllable of his confession. We but half express ourselves, and are ashamed of that divine idea which each of us represents. It may be safely trusted as proportionate and of good issues, so it be faithfully imparted, but God will not have His work made manifest by cowards. It needs a divine man to exhibit anything divine. A man is relieved and gay when he has put his heart into his work and done his best ; but what he has said or done otherwise shall give him no peace. It is a deliverance which does not deliver. In the attempt his genius deserts him ; no muse befriends ; no invention, no hope ❧ ❧

We crave a sense of reality, though it come in strokes of pain ❧ ❧

**T**RUST thyself: every heart vibrates to that iron string. Accept the place the divine Providence has found for you, the society of your contemporaries, the connection of events. Great men have always done so, and confided themselves childlike to the genius of their age, betraying their perception that the Eternal was stirring at their heart, working through their hands, predomi-



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nating in all their being. And we are now men, and must accept in the highest mind the same transcendent destiny ; and not pinched in a corner, not cowards fleeing before a revolution, but redeemers and benefactors, pious aspirants to be noble clay, plastic under the Almighty effort, let us advance and advance on Chaos and the Dark.

What pretty oracles Nature yields us on this text in the face and behavior of children, babes and even brutes. That divided and rebel mind, that distrust of a sentiment because our arithmetic has computed the strength and means opposed to our purpose, these have not. Their mind being whole, their eye is as yet unconquered, and when we look in their faces, we are disconcerted ☞ ☞

Infancy conforms to nobody ; all conform to it ; so that one babe commonly makes four or five out of the adults who prattle and play to it. So God has armed youth and puberty and manhood no less with its own piquancy and charm, and made it enviable and gracious and its claims not to be put by, if it will stand by itself ☞ ☞

Do not think the youth has no force because he can not speak to you and me. Hark ! in the next room, who spoke so clear and emphatic ? Good Heaven ! it is he ! it is that very lump of bashfulness and phlegm which for weeks has done nothing but eat when you were by, that now rolls out these words like bell-strokes ☞ It seems he knows how to speak to his contemporaries. Bashful or bold, then, he will know how to make us seniors very unnecessary.


The nonchalance of boys who are sure of a dinner, and would disdain as much as a lord to do or say aught to conciliate one, is the healthy attitude of human nature. How is a boy the master of society ! Independent, irresponsible, looking out from his corner on such people and facts as pass by, he tries and sentences them on their merits, in the swift

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summary way of boys, as good, bad, interesting, silly, eloquent, troublesome ☛ He cumbers himself never about 'consequences, about interests; he gives an independent, genuine verdict. You must court him; he does not court you. But the man is, as it were, clapped into jail by his consciousness. As soon as he has once acted or spoken with eclat, he is a committed person, watched by the sympathy or the hatred of hundreds whose affections must now enter into his account.

There is no Lethe for this. Ah, that he could pass again into his neutral, godlike independence! Who can thus lose all pledge, and having observed, observe again from the same unaffected, unbiased, unbribable, unaffrighted innocence, must always be formidable, must always engage the poet's and the man's regards. Of such an immortal youth the force would be felt. He would utter opinions on all passing affairs, which being seen to be not private but necessary, would sink like darts into the ear of men, and put them in fear ☛ ☛

These are the voices which we hear in solitude, but they grow faint and inaudible as we enter into the world. Society everywhere is in conspiracy against the manhood of every one of its members. Society is a joint-stock company in which the members agree, for the better securing of his bread to each shareholder, to surrender the liberty and culture of the eater. The virtue in most request is conformity. Self-reliance is its aversion. It loves not realities and creators, but names and customs ☛ ☛



We can drive a stone upward for a moment into the air, but it is yet true that all stones will forever fall; and whatever instances can be quoted of unpunished theft, or of a lie which somebody credited, justice must prevail, and it is the privilege of truth to make itself believed.

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**W**HOSO would be a man must be a nonconformist. He who would gather immortal palms must not be hindered by the name of goodness, but must explore if it be goodness. Nothing is at last sacred but the integrity of our own mind. Absolve you to yourself, and you shall have the suffrage of the world ☞ ☞

I remember an answer which when quite young I was prompted to make to a valued adviser who was wont to importune me with the dear old doctrines of the church. On my saying, What have I to do with the sacredness of traditions, if I live wholly from within? my friend suggested—"But these impulses may be from below, not from above." I replied, "They do not seem to me to be such; but if I am the Devil's child, I will live then from the Devil." ☞ ☞

No law can be sacred to me but that of my nature. ☞ Good and bad are but names very readily transferable to that or this: the only right is what is after my constitution; the only wrong what is against it. A man is to carry himself in the presence of all opposition as if everything were titular and ephemeral but he. I am ashamed to think how easily we capitulate to badges and names, to large societies and dead institutions ☞ ☞

Every decent and well-spoken individual affects and sways me more than is right. I ought to go upright, and vital, and speak the rude truth in all ways. If malice and vanity wear the coat of philanthropy, shall that pass? If an angry bigot assumes this bountiful cause of Abolition, and comes to me with his last news of the Barbadoes, why should I not say to him, "Go love thy infant; love thy wood-chopper; be good-natured and modest; have that grace; and never varnish your hard, uncharitable ambition with this incredible tenderness for black folks a thousand miles off. Thy love afar is spite at home." Rough and graceless would be such greeting, but truth is handsomer

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than the affectation of love. Your goodness must have some edge to it—else it is none ☞ ☞

The doctrine of hatred must be preached as the counteraction of the doctrine of love when that pules and whines. I shun father and mother and wife and brother, when my genius calls me. I would write on the lintels of the doorpost, *Whim*. I hope it is somewhat better than whim at last, but we can not spend the day in explanation. Expect me not to show cause why I seek or why I exclude company ☞ ☞

Then again, do not tell me, as a good man did today, of my obligation to put all poor men in good situations. Are they *my* poor? I tell thee, thou foolish philanthropist, that I grudge the dollar, the dime, the cent, I give to such men as do not belong to me and to whom I do not belong. There is a class of persons to whom by all spiritual affinity I am bought and sold; for them I will go to prison, if need be; but your miscellaneous popular charities; the education at college of fools; the building of meetinghouses to the vain end to which many now stand; alms to sots; and the thousandfold Relief Societies—though I confess with shame I sometimes succumb and give the dollar, it is a wicked dollar which by and by I shall have the manhood to withhold.

We have seen many counterfeits, but we are born believers in great men ☞ ☞

**V**IRTUES are in the popular estimate rather the exception than the rule. There is the man *and* his virtues. Men do what is called a good action, as some piece of courage or charity, much as they would pay a fine in expiation of daily non-appearance on parade. Their works are done as an apology or extenuation of their living in the world—as invalids and the insane pay a high board. Their virtues are penances. I do not wish to

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expiate, but to live. My life is not an apology, but a life. It is for itself and not for a spectacle. I much prefer that it should be of a lower strain, so it be genuine and equal, than that it should be glittering and unsteady. I wish it to be sound and sweet, and not to need diet and bleeding. My life should be unique; it should be an alms, a conquest, a medicine. I ask primary evidence that you are a man, and refuse this appeal from the man to his actions. I know that for myself it makes no difference whether I do or forbear those actions which are reckoned excellent. I can not consent to pay for a privilege where I have intrinsic right. Few and mean as my gifts may be, I actually am, and do not need for my own assurance or the assurance of my fellows any secondary testimony. ¶ What must I do is all that concerns me, not what the people think. This rule, equally arduous in actual and in intellectual life, may serve for the whole distinction between greatness and meanness. It is the harder, because you will always find those who think they know what is your duty better than you know it. It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.



A divine person is the prophecy of the mind; a friend is the hope of the heart. Our beatitude waits for the fulfilment of these two in one. ¶



THE objection to conforming to usages that have become dead to you is that it scatters your force. It loses your time and blurs the impression of your character. If you maintain a dead church, contribute to a dead Bible-Society, vote with a great party either for the Government or against it, spread your table like base housekeepers—under all these screens, I have difficulty to detect the

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precise man you are. And of course, so much force is withdrawn from your proper life. But do your thing, and I shall know you. Do your work, and you shall reinforce yourself. A man must consider what a blindman's-buff is this game of conformity. If I know your sect, I anticipate your argument. I hear a preacher announce for his text and topic the expediency of one of the institutions of his church. Do I not know beforehand that not possibly can he say a new and spontaneous word? Do I not know that with all this ostentation of examining the grounds of the institution he will do no such thing? Do I not know that he is pledged to himself not to look but at one side, the permitted side—not as a man, but as a parish minister? He is a retained attorney, and these airs of the bench are the emptiest affectation. Well, most men have bound their eyes with one or another handkerchief, and attached themselves to some one of these communities of opinion. This conformity makes them not false in a few particulars, authors of a few lies, but false in all particulars. Their every truth is not quite true. Their two is not the real two, their four not the real four; so that every word they say chagrins us, and we know not where to begin to set them right. Meantime Nature is not slow to equip us in the prison-uniform of the party to which we adhere. We come to wear one cut of face and figure, and acquire by degrees the gentlest asinine expression. ¶ There is a mortifying experience in particular, which does not fail to wreak itself so in the general history; I mean, “the foolish face of praise,” the forced smile which we put on in company where we do not feel at ease in answer to conversation which does not interest us. The muscles, not spontaneously moved, but moved by a low usurping wilfulness, grow tight about the outline of the face and make the most disagreeable sensation, a sensation of rebuke and warning which no brave young man will suffer twice.

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**F**OR nonconformity the world whips you with its displeasure. And therefore a man must know how to estimate a sour face. The bystanders look askance on him in the public street or in the friend's parlor. If this aversation had its origin in contempt and resistance like his own, he might well go home with a sad countenance; but the sour faces of the multitude, like their sweet faces, have no deep cause—disguise no god, but are put on and off as the wind blows and a newspaper directs.

¶ Yet is the discontent of the multitude more formidable than that of the senate and the college. It is easy enough for a firm man who knows the world to brook the rage of the cultured classes. Their rage is decorous and prudent, for they are timid, as being very vulnerable themselves. But when to their feminine rage the indignation of the people is added, when the ignorant and the poor are aroused, when the unintelligent brute force that lies at the bottom of society is made to growl and mow, it needs the habit of magnanimity and religion to treat it godlike as a trifle of no concernment.

The other terror that scares us from self-trust is our consistency: a reverence for our past act or word, because the eyes of others have no other data for computing our orbit than our past acts, and we are loath to disappoint them.

But why should you keep your head over your shoulder? Why drag about this monstrous corpse of your memory, lest you contradict somewhat you have stated in this or that public place? Suppose you should contradict yourself; what then? It seems to be a rule of wisdom never to rely on your memory alone, scarcely even in acts of pure memory, but to bring the past for judgment into the thousand-eyed present, and live ever in a new day. Trust your emotion. In your metaphysics you have denied personality to the Deity; yet when the devout motions of the soul



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come, yield to them heart and life, though they should clothe God with shape and color. Leave your theory, as Joseph his coat in the hand of the harlot, and flee.

He who confronts the gods, without any misgiving, knows Heaven

**F**OOLISH consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines. With consistency a great soul has simply nothing to do. He may as well concern himself with his shadow on the wall. Out upon your guarded lips! Sew them up with packthread, do. Else, if you would be a man, speak what you think today in words as hard as cannon-balls, and tomorrow speak what tomorrow thinks in hard words again, though it contradict everything you said today. Ah, then, exclaim the aged ladies, you shall be sure to be misunderstood! Misunderstood! It is a right fool's word. Is it so bad then to be misunderstood? Pythagoras was misunderstood, and Socrates, and Jesus, and Luther, and Copernicus, and Galileo, and Newton, and every pure and wise spirit that ever took flesh. To be great is to be misunderstood. I suppose no man can violate his nature. All the sallies of his will are rounded in by the law of his being, as the inequalities of Andes and Himmaleh are insignificant in the curve of the sphere. Nor does it matter how you gauge and try him. A character is like an acrostic or Alexandrian stanza: read it forward, backward or across, it still spells the same thing. In this pleasing contrite wood-life which God allows me, let me record day by day my honest thought without prospect or retrospect, and, I can not doubt, it will be found symmetrical, though I mean it not and see it not. My book should smell of pines and resound with the hum of insects. The swallow over my window should interweave that thread or straw



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he carries in his bill into my web also. We pass for what we are. Character teaches above our wills. Men imagine that they communicate their virtue or vice only by overt actions, and do not see that virtue or vice emit a breath every moment ☞ ☞ Fear never but you shall be consistent in whatever variety of actions, so they be each honest and natural in their hour. For of one will, the actions will be harmonious, however unlike they seem ☞ These varieties are lost sight of when seen at a little distance, at a little height of thought. One tendency unites them all. The voyage of the best ship is a zigzag line of a hundred tacks ☞ This is only microscopic criticism. See the line from a sufficient distance, and it straightens itself to the average tendency. Your genuine action will explain itself and will explain your other genuine actions. Your conformity explains nothing. Act singly, and what you have already done singly will justify you now.

☞

If I quake, what matters it what I quake at? ☞ ☞

☞

**G**REATNESS always appeals to the future. If I can be great enough to do right now and scorn eyes, I must have done so much right before as to defend me now. Be it how it will, do right now. Always scorn appearances, and you always may. The force of character is cumulative. All the foregone days of virtue work their health into this. What makes the majesty of the heroes of the senate and the field, which so fills the imagination? The consciousness of a train of great days and victories behind. There they all stand and shed a united light on the advancing actor. He is attended as by a visible escort of angels to every man's eye. That is it which throws thunder into Chatham's voice, and dignity into Washington's port, and America into Adams' eye. Honor is venerable to us because it is

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no ephemeris. It is always ancient virtue. We worship it today, because it is not of today. We love it and pay it homage, because it is not a trap for our love and homage, but is self-dependent, self-derived, and therefore of an old immaculate pedigree, even if shown in a young person ☛ ☛

I hope in these days we have heard the last of conformity and consistency. Let the words be gazetted and ridiculous henceforward. Instead of the gong for dinner, let us hear a whistle from the Spartan fife. Let us bow and apologize never more.

A great man is coming to eat at my house. I do not wish to please him: I wish that he should wish to please me. I will stand here for humanity, and though I would make it kind, I would make it true. Let us affront and reprimand the smooth mediocrity and squalid contentment of the times, and hurl in the face of custom, and trade, and office, the fact which is the upshot of all history, that there is a great responsible Thinker and Actor moving wherever moves a man; that a true man belongs to no other time or place, but is the center of things. Where he is, there is Nature ☛ He measures you, and all men, and all events. You are constrained to accept his standard ☛ ☛

Ordinarily, everybody in society reminds us of somewhat else or of some other person. Character, reality, reminds you of nothing else; it takes place of the whole creation. The man must be so much that he must make all circumstances indifferent—put all means into the shade. This all great men are and do ☛ ☛

Every true man is a cause, a country and an age; requires infinite spaces and numbers and time fully to accomplish his thought—and posterity seem to follow his steps as a procession. A man Cæsar is born, and for ages after we have a Roman Empire. Christ is born, and millions of minds so grow and cleave to





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His genius that He is confounded with virtue and the possible of man. An institution is the lengthened shadow of one man; as, the Reformation, of Luther; Quakerism, of Fox; Methodism, of Wesley; Abolition, of Clarkson. Scipio, Milton called "the height of Rome"; and all history resolves itself very easily into the biography of a few stout and earnest persons.

What a man most wishes is to be lifted to some higher platform, that he may see beyond his present fear the transalpine good, so that his fear, his coldness, his custom may be broken up like fragments of ice, melted and carried away in the great stream of good-will.

LET a man then know his worth, and keep things under his feet. Let him not peep or steal, or skulk up and down with the air of a charity-boy, a bastard or an interloper, in the world which exists for him. But the man in the street, finding no worth in himself which corresponds to the force which built a tower or sculptured a marble god, feels poor when he looks on these. To him, a palace, a statue or a costly book have an alien and forbidding air, much like a gay equipage, and seem to say like that, "Who are you, sir!" Yet they all are his, suitors for his notice, petitioners to his faculties that they will come out and take possession. The picture waits for my verdict: it is not to command me, but I am to settle its claims to praise. That popular fable of the sot who was picked up dead drunk in the street, carried to the duke's house, washed and dressed and laid in the duke's bed, and, on his waking, treated with all obsequious ceremony like the duke, and assured that he had been insane—owes its popularity to the fact that it symbolizes so well the state of man, who is in the world a sort of sot, but now and then wakes up, exercises his reason, and finds himself a true prince.

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OUR reading is mendicant and sycophantic. In history, our imagination makes fools of us, plays us false. Kingdom and lordship, power and estate, are a gaudier vocabulary than private John and Edward in a small house and common day's work: but the things of life are the same to both: the sum total of both is the same. Why all this deference to Alfred, and Scanderbeg, and Gustavus? Suppose they were virtuous: did they wear out virtue?  As great a stake depends on your private act today as followed their public and renowned steps. When private men shall act with vast views, the luster will be transferred from the actions of kings to those of gentlemen  

The world has indeed been instructed by its kings, who have so magnetized the eyes of nations. It has been taught by this colossal symbol the mutual reverence that is due from man to man. The joyful loyalty with which men have everywhere suffered the king, the noble, or the great proprietor to walk among them by a law of his own, make his own scale of men and things, and reverse theirs, pay for benefits not with money but with honor, and represent the Law in his person, was the hieroglyphic by which they obscurely signified their consciousness of their own right and comeliness, the right of every man  

The magnetism which all original action exerts is explained when we inquire the reason of self-trust. Who is the Trustee? What is the aboriginal Self, on which a universal reliance may be grounded? What is the nature and power of that science-baffling star, without parallax, without calculable elements, which shoots a ray of beauty even into trivial and impure actions, if the least mark of independence appear? The inquiry leads us to that source, at once the essence of genius, the essence of virtue, the essence of life, which we call Spontaneity or Instinct. We denote

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this primary wisdom as Intuition, whilst all later teachings are tuitions ☪ ☪

In that deep force, the last fact behind which analysis can not go, all things find their common origin. For the sense of being which in calm hours rises, we know not how, in the soul, is not diverse from things, from space, from light, from time, from man, but one with them, and proceedeth obviously from the same source whence their life and being also proceedeth ☪ We first share the life by which things exist, and afterwards see them as appearances in Nature, and forget that we have shared their cause.

Here is the fountain of action and the fountain of thought. Here are the lungs of that inspiration which giveth man wisdom, of that inspiration of man which can not be denied without impiety and atheism. We lie in the lap of immense intelligence, which makes us organs of its activity and receivers of its truth. When we discern justice, when we discern truth, we do nothing of ourselves, but allow a passage to its beams. If we ask whence this comes, if we seek to pry into the soul that causes—all metaphysics, all philosophy, is at fault. Its presence or its absence is all we can affirm.



The reward of a thing well done is to have done it ☪



EVERY man discerns between the voluntary acts of his mind and his involuntary perceptions. And to his involuntary perceptions he knows a perfect respect is due. He may err in the expression of them, but he knows that these things are so, like day and night, not to be disputed. All my wilful actions and acquisitions are but roving; the most trivial reverie, the faintest native emotion, are domestic and divine ☪ ☪

Thoughtless people contradict as readily the statement of perceptions as of opinions, or rather much

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more readily; for they do not distinguish between perception and notion. They fancy that I choose to see this or that thing. But perception is not whimsical, but fatal. If I see a trait, my children will see it after me, and in course of time all mankind—although it may chance that no one has seen it before me. For my perception of it is as much a fact as the sun ☸ ☸. The relations of the soul to the divine spirit are so pure that it is profane to seek to interpose helps. It must be that when God speaketh He should communicate not one thing, but all things; should fill the world with His voice; should scatter forth light, Nature, time, souls, from the center of the present thought; and new date and new create the whole. Whenever a mind is simple, and receives a divine wisdom, then old things pass away: means, teachers, texts, temples fall; it lives now, and absorbs past and future into the present hour. All things are made sacred by relation to it—one thing as much as another. All things are dissolved to their center by their cause, and in the universal miracle petty and particular miracles disappear ☸ ☸.

This is and must be. If, therefore, a man claims to know and speak of God, and carries you backward to the phraseology of some old moldered nation in another country, in another world, believe him not. Is the acorn better than the oak which is its fulness and completion? Is the parent better than the child into whom he has cast his ripened being? Whence then this worship of the past?

The centuries are conspirators against the sanity and majesty of the soul. Time and space are but physiological colors which the eye maketh, but the soul is light; where it is, is day; where it was, is night; and history is an impertinence and an injury, if it be anything more than a cheerful apologue or parable of my being and becoming ☸ ☸.

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**W**AN is timid and apologetic. He is no longer upright. He dares not say, "I think," "I am," but quotes some saint or sage. He is ashamed before the blade of grass or the blowing rose. These roses under my window make no reference to former roses or to better ones; they are for what they are; they exist with God today. There is no time to them. There is simply the rose; it is perfect in every moment of its existence. Before a leaf-bud has burst, its whole life acts; in the full-blown flower, there is no more; in the leafless root, there is no less. Its nature is satisfied, and it satisfies Nature, in all moments alike. There is no time to it.

¶ But man postpones or remembers; he does not live in the present, but with reverted eye laments the past, or, heedless of the riches that surround him, stands on tiptoe to foresee the future. He can not be happy and strong until he, too, lives with Nature in the present, above time ☞ ☞

This should be plain enough. You see what strong intellects dare not yet hear God Himself, unless He speak the phraseology of I know not what David, or Jeremiah, or Paul. We shall not always set so great a price on a few texts, on a few lives. We are like children who repeat by rote the sentences of granddames and tutors, and as they grow older, of the men of talents and character they chance to see, painfully recollecting the exact words they spoke; afterwards, when they come into the point of view which those had who uttered these sayings, they understand them, and are willing to let the words go; for, at any time, they can use words as good, when occasion comes. So was it with us, so will it be, if we proceed. If we live truly, we shall see truly.

¶ It is as easy for the strong man to be strong, as it is for the weak to be weak. When we have new perception, we shall gladly disburden the memory of its hoarded treasures as old rubbish. When a man



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lives with God, his voice shall be as sweet as the murmur of the brook and the rustle of the corn ॐ ॐ

I believe it is the conviction of the purest men that the net amount of man and man does not much vary.

AND now at last the highest truth on this subject remains unsaid—probably can not be said—for all that we say is the far-off remembering of the intuition. That thought, by what I can now nearest approach to say it, is this. When good is near you, when you have life in yourself, it is not by any known or appointed way; you shall not discern the footprints of any other; you shall not see the face of man; you shall not hear any name: the way, the thought, the good shall be wholly strange and new. It shall exclude all other being. You take the way from man, not to man. All persons that ever existed are its fugitive ministers. There shall be no fear in it. Fear and hope are alike beneath it. It asks nothing ॐ ॐ

There is somewhat low even in hope. We are then in vision. There is nothing that can be called gratitude nor properly joy. The soul is raised over passion. It seeth identity and eternal causation. It is a perceiving that Truth and Right are. Hence it becomes a Tranquillity out of the knowing that all things go well. Vast spaces of Nature; the Atlantic Ocean, the South Sea; vast intervals of time, years, centuries, are of no account ॐ ॐ

This which I think and feel, underlay that former state of life and circumstances, as it does underlie my present, and will always all circumstance, and what is called life, and what is called death ॐ ॐ Life only avails, not the having lived. Power ceases in the instant of repose; it resides in the moment of transition from a past to a new state; in the shooting of the gulf; in the darting to an aim. This one fact



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the world hates, that the soul *becomes*; for, that forever degrades the past; turns all riches to poverty; all reputation to a shame; confounds the saint with the rogue; shoves Jesus and Judas equally aside. Why then do we prate of self-reliance? Inasmuch as the soul is present, there will be power not confident but agent ☞ ☞

To talk of reliance is a poor external way of speaking. Speak rather of that which relies, because it works and is. Who has more soul than I masters me, though he should not raise his finger. Round him I must evolve by the gravitation of spirits; who has less, I rule with like facility. We fancy it rhetoric when we speak of eminent virtue. We do not yet see that virtue is Height, and that a man or a company of men, plastic and permeable to principles, by the law of Nature must overpower and ride all cities, nations, kings, rich men, poets, who are not ☞ ☞

Since we are all so stupid, what benefit that there should be two stupidities!

THIS is the ultimate fact which we so quickly reach on this, as on every topic, the resolution of all into the ever blessed *One*. Virtue is the governor, the creator, the reality. All things real are so by so much of virtue as they contain. Hardship, husbandry, hunting, whaling, war, eloquence, personal weight, are somewhat, and engage my respect as examples of the soul's presence and impure action ☞ ☞

I see the same law working in Nature for conservation and growth. The poise of a planet, the bended tree recovering itself from the strong wind, the vital resources of every vegetable and animal, are also demonstrations of the self-sufficing, and therefore self-relying, soul. All history from its highest to its trivial passages is the various record of this power.

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Thus all concentrates; let us not rove; let us sit at home with the cause. Let us stun and astonish the intruding rabble of men and books and institutions by a simple declaration of the divine fact. Bid them take the shoes from off their feet, for God is here within. Let our simplicity judge them, and our docility to our own law demonstrate the poverty of Nature and fortune beside our native riches.

But now we are a mob. Man does not stand in awe of man, nor is the soul admonished to stay at home, to put itself in communication with the internal ocean, but it goes abroad to beg a cup of water of the urns of men. We must go alone. Isolation must precede true society ☞ ☞

I like the silent church before the service begins, better than any preaching. How far off, how cool, how chaste the persons look, begirt each one with a precinct or sanctuary. So let us always sit. Why should we assume the faults of our friend, or wife, or father, or child, because they sit around our hearth, or are said to have the same blood? All men have my blood, and I have all men's. Not for that will I adopt their petulance and folly, even to the extent of being ashamed of it. But your isolation must not be mechanical, but spiritual—that is, must be elevation.

¶ At times, the whole world seems to be in conspiracy to importune you with emphatic trifles ☞ Friend, client, child, sickness, fear, want, charity, all knock at once at thy closet-door and say, "Come out unto us." Do not spill thy soul; do not all descend; keep thy state; stay at home in thine own heaven; come not for a moment into their facts, into their hubbub of conflicting appearances, but let in the light of thy law on their confusion. The power men possess to annoy me, I give them by a weak curiosity. No man can come near me but through my act. "What we love that we have, but by desire we bereave ourselves of the love." ☞ ☞

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**I**F we can not at once rise to the sanctities of obedience and faith, let us at least resist our temptations, let us enter into the state of war, and wake Thor and Woden, courage and constancy in our Saxon breasts. This is to be done in our smooth times by speaking the truth. Check this lying hospitality and lying affection. Live no longer to the expectation of these deceived and deceiving people with whom we converse. Say to them, O father, O mother, O wife, O brother, O friend, I have lived with you after appearances hitherto. Henceforward I am the truth's ☛ ☛

Be it known unto you that henceforward I obey no law less than the eternal law. I will have no covenants but proximities. I shall endeavor to nourish my parents, to support my family, to be the chaste husband of one wife—but these relations I must fill after a new and unprecedented way. I appeal from your customs. I must be myself ☛ ☛

I can not break myself any longer for you, or you. If you can love me for what I am, we shall be the happier. If you can not, I will still seek to deserve that you should. I must be myself. I will not hide my tastes or aversions. I will so trust that what is deep is holy, that I will do strongly before the sun and moon whatever inly rejoices me, and the heart appoints.

¶ If you are noble, I will love you; if you are not, I will not hurt you and myself by hypocritical attentions. If you are true, but not in the same truth with me, cleave to your companions; I will seek my own. I do this not selfishly, but humbly and truly. It is alike your interest and mine and all men's, however long we have dwelt in lies, to live in truth. Does this sound harsh today? You will soon love what is dictated by your nature as well as mine, and if we follow the truth, it will bring us out safe at last. But so you may give these friends pain. Yes, but I can not sell my liberty and my power, to save their sensibility.

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Besides, all persons have their moments of reason when they look out into the region of absolute truth ; then will they justify me and do the same thing ๐๐ ๐๐

Do not be so impatient to set the town right concerning the unfounded pretensions and the false reputation of certain men of standing ๐๐ ๐๐

THE populace think that your rejection of popular standards is a rejection of all standard, and mere antinomianism ; and the bold sensualist will use the name of philosophy to gild his crimes. But the law of consciousness abides. There are two confessionals, in one or the other of which we must be shriven. You may fulfil your round of duties by clearing yourself in the *direct*, or in the *reflex* way. Consider whether you have satisfied your relations to father, mother, cousin, neighbor, town, cat and dog ; whether any of these can upbraid you ๐๐ ๐๐

But I may also neglect this reflex standard, and absolve me to myself. I have my own stern claims and perfect circle. It denies the name of duty to many offices that are called duties. But if I can discharge its debts, it enables me to dispense with the popular code. If any one imagines that this law is lax, let him keep his commandments one day ๐๐ ๐๐

And truly it demands something godlike in him who has cast off the common motives of humanity, and has ventured to trust himself for a taskmaster. High be his heart, faithful his will, clear his sight, that he may in good earnest be doctrine, society, law to himself, that a simple purpose may be to him as strong as iron necessity is to others.

If any man consider the present aspects of what is called by distinction *society*, he will see the need of these ethics. The sinew and heart of man seem to be drawn out, and we are become timorous, desponding

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whimperers. We are afraid of truth, afraid of fortune, afraid of death, and afraid of each other. Our age yields no great and perfect persons ♫ ♫

We want men and women who shall renovate life and our social state, but we see that most natures are insolvent, can not satisfy their own wants, have an ambition out of all proportion to their practical force, and so do lean and beg day and night continually. Our housekeeping is mendicant, our arts, our occupations, our marriages, our religion, we have not chosen, but society has chosen for us. We are parlor soldiers. The rugged battle of fate, where strength is born, we shun.

We need not assist the administration of the universe.

**I**F our young men miscarry in their first enterprises, they lose all heart. If the young merchant fails, men say he is *ruined*. If the finest genius studies at one of our colleges, and is not installed in an office within one year afterwards in the cities or suburbs of Boston or New York, it seems to his friends and to himself that he is right in being disheartened and in complaining the rest of his life ♫ ♫

A sturdy lad from New Hampshire or Vermont, who in turn tries all the professions, who *teams it, farms it, peddles*, keeps a school, preaches, edits a newspaper, goes to Congress, buys a township, and so forth, in successive years, and always, like a cat, falls on his feet, is worth a hundred of these city dolls. He walks abreast with his days, and feels no shame in not "studying a profession," for he does not postpone his life, but lives already. He has not one chance, but a hundred chances ♫ ♫

Let a stoic arise who shall reveal the resources of man, and tell men they are not leaning willows, but can and must detach themselves; that with the

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exercise of self-trust, new powers shall appear; that a man is the word made flesh, born to shed healing to the nations, that he should be ashamed of our compassion, and that the moment he acts from himself, tossing the laws, the books, idolatries and customs out of the window—we pity him no more but thank and revere him—and that teacher shall restore the life of man to splendor, and make his name dear to all History ☛ ☛


It is easy to see that a greater self-reliance—a new respect for the divinity in man—must work a revolution in all the offices and relations of men; in their religion; in their education; in their pursuits; their modes of living; their association; in their property; in their speculative views ☛ ☛

In what prayers do men allow themselves! ☛ That which they call a holy office is not so much as brave and manly. Prayer looks abroad and asks for some foreign addition to come through some foreign virtue, and loses itself in endless mazes of natural and supernatural, and mediatorial and miraculous. Prayer that craves a particular commodity—anything less than all good—is vicious. Prayer is the contemplation of the facts of life from the highest point of view. It is the soliloquy of a beholding and jubilant soul. It is the spirit of God pronouncing His works good ☛ But prayer as a means to effect a private end is theft and meanness. It supposes dualism and not unity in nature and consciousness. As soon as the man is at one with God, he will not beg. He will then see prayer in all action. The prayer of the farmer kneeling in his field to weed it, the prayer of the rower kneeling with the stroke of his oar, are true prayers heard throughout Nature, though for cheap ends. Caratach, in Fletcher's Bonduca, when admonished to inquire the mind of the god Audate, replies,


“His hidden meaning lies in our endeavors;  
Our valors are our best gods.”

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Another sort of false prayers are our regrets. Discontent is the want of self-reliance; it is infirmity of will. Regret calamities, if you can thereby help the sufferer; if not, attend your own work, and already the evil begins to be repaired. Our sympathy is just as base. We come to them who weep foolishly, and sit down and cry for company, instead of imparting to them truth and health in rough electric shocks, putting them once more in communication with the soul. The secret of fortune is joy in our hands ☞ ☞ Welcome evermore to gods and men is the self-helping man. For him all doors are flung wide. Him all tongues greet, all honors crown, all eyes follow with desire. Our love goes out to him and embraces him, because he did not need it. We solicitously and apologetically caress and celebrate him, because he held on his way and scorned our disapprobation. The gods love him because men hated him. "To the persevering mortal," said Zoroaster, "the blessed Immortals are swift."



What is it we heartily wish of each other? Is it to be pleased and flattered? No, but to be convicted and exposed, to be shamed out of our nonsense of all kinds, and made men of, instead of ghosts and phantoms ☞ ☞



**A**S men's prayers are a disease of the will, so are their creeds a disease of the intellect. They say with those foolish Israelites: "Let not God speak to us, lest we die. Speak thou, speak any man with us, and we will obey." Everywhere I am bereaved of meeting God in my brother, because he has shut his own temple-doors, and recites fables merely of his brother's, or his brother's brother's God ☞ ☞

Every new mind is a new classification. If it prove a mind of uncommon activity and power, a Locke, a Lavoisier, a Hutton, a Bentham, a Spurzheim, it



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imposes its classification on other men, and lo ! a new system. In proportion always to the depth of the thought, and so to the number of the objects it touches and brings within reach of the pupil, is his complacency. But chiefly is this apparent in creeds and churches, which are also classifications of some powerful mind acting on the great elemental thought of Duty, and man's relation to the Highest. Such is Calvinism, Quakerism, Swedenborgianism ☛ ☛

The pupil takes the same delight in subordinating everything to the new terminology that a girl does who has just learned botany, in seeing a new earth and new seasons thereby. It will happen for a time, that the pupil will feel a real debt to the teacher—will find his intellectual power has grown by the study of his writings ☛ This will continue until he has exhausted his master's mind.

But in all unbalanced minds, the classification is idolized, passes for the end, and not for a speedily exhaustible means, so that the walls of the system blend to their eye in the remote horizon with the walls of the universe; the luminaries of heaven seem to them hung on the arch their master built ☛ They can not imagine how you aliens have any right to see—how you can see; "It must be somehow that you stole the light from us." ☛ ☛

They do not yet perceive that light, unsystematic, indomitable, will break into any cabin, even into theirs. Let them chirp awhile and call it their own. If they are honest and do well, presently their neat new pinfold will be too strait and low, will crack, will lean, will rot and vanish, and the immortal light, all young and joyful, million-orbed, million-colored, will beam over the universe as on the first morning.

¶ It is for want of self-culture that the idol of Traveling, the idol of Italy, of England, of Egypt, remains for all educated Americans. They who made England, Italy or Greece venerable in the imagination,



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did so not by rambling round creation as a moth round a lamp, but by sticking fast where they were, like an axis of the earth. In manly hours, we feel that duty is our place, and that the merry men of circumstance should follow as they may. The soul is no traveler: the wise man stays at home with the soul, and when his necessities, his duties, on any occasion call him from his house, or into foreign lands, he is at home still, and is not gadding abroad from himself, and shall make men sensible, by the expression of his countenance, that he goes the missionary of wisdom and virtue, and visits cities and men like a sovereign and not like an interloper or a valet ☞ ☞

I have no churlish objection to the circumnavigation of the globe for the purposes of art, of study, and benevolence, so that the man is first domesticated, or does not go abroad with the hope of finding somewhat greater than he knows. He who travels to be amused, or to get somewhat which he does not carry, travels away from himself, and grows old, even in youth, among old things. In Thebes, in Palmyra, his will and mind have become old and dilapidated as they. He carries ruins to ruins.

Nothing shall warp me from the belief that every man is a lover of truth. There is no pure lie, no pure malignity in Nature ☞ ☞

**T**RAVELING is a fool's paradise. We owe to our first journeys the discovery that place is nothing. At home I dream that at Naples, at Rome, I can be intoxicated with beauty, and lose my sadness. I pack my trunk, embrace my friends, embark on the sea, and at last wake up in Naples, and there beside me is the stern Fact, the sad self, unrelenting, identical, that I fled from. I seek the Vatican, and the palaces ☞ I affect to be intoxicated with sights and suggestions, but I am not

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intoxicated. My giant goes with me wherever I go. ¶ But the rage of traveling is itself only a symptom of a deeper unsoundness affecting the whole intellectual action. The intellect is vagabond, and the universal system of education fosters restlessness. Our minds travel when our bodies are forced to stay at home. We imitate; and what is imitation but the traveling of the mind? Our houses are built with foreign taste; our shelves are garnished with foreign ornaments; our opinions, our tastes, our whole minds, lean, and follow the Past and the Distant, as the eyes of a maid follow her mistress ☞ ☞

The soul created the arts wherever they have flourished. It was in his own mind that the artist sought his model. It was an application of his own thought to the thing to be done and the conditions to be observed. And why need we copy the Doric or the Gothic model? Beauty, convenience, grandeur of thought, and quaint expression are as near to us as to any, and if the American artist will study with hope and love the precise thing to be done by him, considering the climate, the soil, the length of the day, the wants of the people, the habit and form of the government, he will create a house in which all these will find themselves fitted, and taste and sentiment will be satisfied also ☞ ☞

Insist on yourself; never imitate. Your own gift you can present every moment with the cumulative force of a whole life's cultivation; but of the adopted talent of another, you have only an extemporaneous half-possession. That which each can do best, none but his Maker can teach him. No man yet knows what it is, nor can, till that person has exhibited it ☞ ☞ Where is the master who could have taught Shakespeare? ☞ Where is the master who could have instructed Franklin, or Washington, or Bacon, or Newton? Every great man is a unique. The Scipionism of Scipio is precisely that part he could not borrow.

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¶ If anybody will tell me whom the great man imitates in the original crisis when he performs a great act, I will tell him who else than himself can teach him. Shakespeare will never be made by the study of Shakespeare. Do that which is assigned thee, and thou canst not hope too much or dare too much. There is at this moment, there is for me an utterance bare and grand as that of the colossal chisel of Phidias, or trowel of the Egyptians, or the pen of Moses, of Dante, but different from all these.

Not possibly will the soul, all rich, all eloquent, with thousand-cloven tongue, deign to repeat itself; but if I can hear what these patriarchs say, surely I can reply to them in the same pitch of voice: for the ear and the tongue are two organs of one nature. Dwell up there in the simple and noble regions of thy life, obey thy heart, and thou shalt reproduce the Fore-world again ♫ ♫

As our Religion, our Education, our Art look abroad, so does our spirit of society. All men plume themselves on the improvement of society, and no man improves ♫ ♫

Society never advances. It recedes as fast on one side as it gains on the other. Its progress is only apparent, like the workers of a treadmill. It undergoes continual changes; it is barbarous, it is civilized, it is Christianized, it is rich, it is scientific; but this change is not amelioration. ¶ For everything that is given, something is taken. Society acquires new arts and loses old instincts. What a contrast between the well-clad, reading, writing, thinking American, with a watch, a pencil and a bill of exchange in his pocket, and the naked New Zealander, whose property is a club, a spear, a mat and an undivided twentieth of a shed to sleep under. But compare the health of the two men, and you shall see that his aboriginal strength the white man has lost. If the traveler tell us truly, strike the savage with a broadax, and in a day or two

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the flesh shall unite and heal as if you struck the blow into soft pitch, and the same blow shall send the white to his grave. ☞ ☞

The entertainment of the proposition of depravity is the last profligacy and profanation. There is no skepticism, no atheism, but that.

THE civilized man has built a coach, but has lost the use of his feet. He is supported on crutches, but loses so much support of muscle. He has got a fine Geneva watch, but he has lost the skill to tell the hour by the sun. A Greenwich nautical almanac he has, and so being sure of the information when he wants it, the man in the street does not know a star in the sky. The solstice he does not observe; the equinox he knows as little; and the whole bright calendar of the year is without a dial in his mind ☞ ☞

His notebooks impair his memory; his libraries overload his wit; the insurance-office increases the number of accidents; and it may be a question whether machinery does not encumber; whether we have not lost by refinement some energy, by a Christianity entrenched in establishments and forms, some vigor of wild virtue. For every stoic was a stoic; but in Christendom where is the Christian? ☞ ☞

There is no more deviation in the moral standard than in the standard of height or bulk. No greater men are now than ever were. A singular equality may be observed between the great men of the first and of the last ages; nor can all the science, art, religion and philosophy of the Nineteenth Century avail to educate greater men than Plutarch's heroes, three or four and twenty centuries ago. Not in time is the race progressive. Phocion, Socrates, Anaxagoras, Diogenes, are great men, but they leave no class. He who is really of their class will not be called

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by their name, but be wholly his own man, and in his turn the founder of a sect.

The arts and inventions of each period are only its costume, and do not invigorate men. The harm of the improved machinery may compensate its good. Hudson and Bering accomplished so much in their fishing-boats as to astonish Parry and Franklin, whose equipment exhausted the resources of science and art. Galileo, with an opera-glass, discovered a more splendid series of facts than any one since Columbus found the New World in an undecked boat. It is curious to see the periodical disuse and perishing of means and machinery which were introduced with loud laudation a few years or centuries before

The great genius returns to essential man We reckoned the improvements of the art of war among the triumphs of science, and yet Napoleon conquered Europe by the Bivouac, which consisted of falling back on naked valor, and disencumbering it of all aids. The Emperor held it impossible to make a perfect army, says Las Casas, "without abolishing our arms, magazines, commissaries and carriages, until, in imitation of the Roman custom, the soldier should receive his supply of corn, grind it in his hand-mill, and bake his bread himself."

Men in all ways are better than they seem. They like flattery for the moment, but they know the truth for their own. It is a foolish cowardice which keeps us from trusting them, and speaking to them rude truth.

SOCIETY is a wave. The wave moves onward, but the water of which it is composed does not. The same particle does not rise from the valley to the ridge. Its unity is only phenomenal. The persons who make up a nation today, next year die, and their experience with them

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And so the reliance on Property, including the reliance on governments which protect it, is the want of self-reliance. Men have looked away from themselves and at things so long that they have come to esteem what they call the soul's progress, namely, the religious, learned and civil institutions, as guards of property, and they deprecate assaults on these, because they feel them to be assaults on property. They measure their esteem of each other, by what each has, and not by what each is. But a cultivated man becomes ashamed of his property, ashamed of what he has, out of new respect for his being ☞ ☞ Especially he hates what he has, if he see that it is accidental—came to him by inheritance, or gift, or crime; then he feels that it is not having; it does not belong to him, has no root in him, and merely lies there, because no revolution or no robber takes it away. But that which a man is, does always by necessity acquire, and what the man acquires is permanent and living property, which does not wait the beck of rulers, or mobs, or revolutions, or fire, or storm, or bankruptcies, but perpetually renews itself wherever the man is put ☞ ☞


"Thy lot or portion of life," said the Caliph Ali, "is seeking after thee; therefore be at rest from seeking after it." Our dependence on these foreign goods leads us to our slavish respect for numbers. The political parties meet in numerous conventions; the greater the concourse, and with each new uproar of announcement, The delegation from Essex! The Democrats from New Hampshire! The Whigs of Maine! the young patriot feels himself stronger than before by a new thousand of eyes and arms. In like manner the reformers summon conventions, and vote and resolve in multitude. But not so, O friends! will the God deign to enter and inhabit you, but by a method precisely the reverse ☞ ☞


It is only as a man puts off from himself all external


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support and stands alone, that I see him to be strong and to prevail. He is weaker by every recruit to his banner. Is not a man better than a town? Ask nothing of men, and, in the endless mutation, thou only firm column must presently appear the upholder of all that surrounds thee.





This is ever the difference between the wise and the unwise: the latter wonders at what is unusual; the wise man wonders at the usual 



**H**E who knows that power is in the soul, that he is weak only because he has looked for good out of him and elsewhere, and, so perceiving, throws himself unhesitatingly on his thought, instantly rights himself, stands in the erect position, commands his limbs, works miracles; just as a man who stands on his feet is stronger than a man who stands on his head  So use all that is called Fortune. Most men gamble with her, and gain all, and lose all, as her wheel rolls. But do thou leave as unlawful these winnings, and deal with Cause and Effect, the chancellors of God. In the Will, work and acquire, and thou hast chained the wheel of Chance, and shalt always drag her after thee.

A political victory, a rise of rents, the recovery of your sick, or the return of your absent friend, or some other quite external event, raises your spirits, and you think good days are preparing for you. Do not believe it. It can never be so. Nothing can bring you peace but the triumph of principles 



The sign and credentials of the poet are, that he announces that which no man foretold. He is the true and only doctor; he knows and tells; he is the only teller of news, for he was present and privy to the appearances which he describes. He is a beholder of ideas, and an utterer of the necessary and causal 



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THOSE who are esteemed umpires of taste are often persons who have acquired some knowledge of admired pictures or sculptures, and have an inclination for whatever is elegant; but if you inquire whether they are beautiful souls, and whether their own acts are like fair pictures, you learn that they are selfish and sensual

Homer's words are as costly and as admirable to Homer, as Agamemnon's victories are to Agamemnon.

The man is only half himself, the other half is his expression

Olympian bards who sung  
Divine ideas below,  
Which always find us young  
And always keep us so.

God has not made some beautiful things, but Beauty is the creator of the universe.

Nature is as truly beautiful as it is good, or as it is reasonable, and must as much appear, as it must be done, or be known. Words and deeds are quite different modes of the divine energy. Words are also actions, and actions are a kind of words

POETRY was all written before Time was, and whenever we are so finely organized that we can penetrate into that region where the air is music, we hear those primal warblings, and attempt to write them down, but we lose ever and anon a word, or a verse, and substitute something of our own, and thus miswrite the poem. The men of more delicate ear write down these cadences more faithfully, and these transcripts, though imperfect, become the songs of the nations



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We know that the secret of the world is profound, but who or what shall be our interpreter, we know not. A mountain ramble, a new style of face, a new person, may put the key into our hands.

**C**RITICISM is infested with a cant of materialism, which assumes that manual skill and activity is the first merit of all men, and disparages such as say and do not, overlooking the fact that some men, namely, poets, are natural sayers, sent into the world to the end of expression, and confounds them with those whose province is action, but who quit it to imitate the sayers

It is not meters, but a meter-making argument, that makes a poem—a thought so passionate and alive that, like the spirit of a plant or an animal, it has an architecture of its own, and adorns Nature with a new thing

The experience of each new age requires a new confession, and the world seems always waiting for its poet



**T**HEOLOGIANs think it a pretty air-castle to talk of the spiritual meaning of a ship or a cloud, of a city or a contract, but they prefer to come again to the solid ground of historical evidence; and even the poets are contented with a civil and conformed manner of living, and to write poems from the fancy, at a safe distance from their own experience

All men live by truth, and stand in need of expression.


Every line we can draw in the sand has expression; and there is no body without its spirit or genius  
All form is an effect of character; all condition, of the quality of the life; all harmony, of health

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THE Universe has three children, born at one time, which reappear, under different names, in every system of thought, whether they be called cause, operation and effect ; or, more poetically, Jove, Pluto, Neptune ; or, theologically, the Father, the Spirit and the Son ; but which we will call here, the Knower, the Doer and the Sayer. These stand respectively for the love of truth, for the love of good and for the love of beauty. These three are equal. Each is that which he is essentially, so that he can not be surmounted or analyzed, and each of these three has the power of the others latent in him, and his own patent




The beautiful rests on the foundations of the necessary. The soul makes the body.





The Universe is the externization of the soul. Wherever the life is, that bursts into appearance around it.





ALL that we call sacred history attests that the birth of a poet is the principal event in chronology. Man, never so often deceived, still watches for the arrival of a brother who can hold him steady to a truth, until he has made it his own.




All men have the thoughts whereof the universe is the celebration



A beauty not explicable is dearer than a beauty which we can see to the end of



The people fancy they hate poetry, and they are all poets and mystics !



The poet alone knows astronomy, chemistry, vegetation and animation, for he does not stop at these facts, but employs them as signs.

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The poorest experience is rich enough for all the purposes of expressing thought.

It is dislocation and detachment from the life of God that makes things ugly.

Thought makes everything fit for use

THE vocabulary of an omniscient man would embrace words and images excluded from polite conversation. What would be base, or even obscene, to the obscene, becomes illustrious, spoken in a new connection of thought

Nature has a higher end, in the production of new individuals, than security, namely, *ascension*, or the passage of the soul into higher forms.

Milton says, that the lyric poet may drink wine and live generously, but the epic poet, he who shall sing of the gods, and their descent unto men, must drink water out of a wooden bowl. For poetry is not "Devil's wine," but God's wine.

Language is fossil poetry

The poet's cheerfulness should be the gift of the sunlight; the air should suffice for his inspiration, and he should be tipsy with water

THE poet knows that he speaks adequately only when he speaks somewhat wildly, or "with the flower of the mind"; not with the intellect, used as an organ, but with the intellect released from all service, and suffered to take its direction from its celestial life; or, as the ancients were wont to express themselves, not with intellect alone, but with the intellect inebriated by nectar.

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**R**EADERS of poetry see the factory-village and the railway, and fancy that the poetry of the landscape is broken up by these, for these works of art are not yet consecrated in their reading; but the poet sees them fall within the great Order not less than the beehive or the spider's geometrical web. Nature adopts them very fast into her vital circles, and the gliding train of cars she loves like her own   •••

We fill the hands and nurseries of our children with all manner of dolls, drums and horses, withdrawing their eyes from the plain face and sufficing objects of Nature, the sun and moon, the animals, the water and stones, which should be their toys.

I think nothing is of any value in books, excepting the transcendental and extraordinary.

If a man is inflamed and carried away by his thoughts, to that degree that he forgets the authors and the public, and heeds only this one dream, which holds him like an insanity, let me read his paper, and you may have all the arguments and histories and criticism   •••

**I**T is said, all martyrdoms looked mean when they were suffered. Every ship is a romantic object, except that we sail in   ••• Embark, and the romance quits our vessel, and hangs on every other sail in the horizon. Our life looks trivial, and we shun to record it.

The religions of the world are the ejaculations of a few imaginative men.

Every roof is agreeable to the eye, until it is lifted; then we find tragedy and moaning women, and hard-eyed husbands, and deluges of lethe, and the men ask, "What 's the news?" as if the old were so bad   •••

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I quote another man's saying; unluckily, that other withdraws himself in the same way, and quotes me.

So much of our time is preparation, so much is routine, and so much retrospect, that the pith of each man's genius contracts itself to a very few hours

NEVER can any advantage be taken of Nature by a trick. The spirit of the world, the great calm presence of the Creator, comes not forth to the sorceries of opium or of wine. The sublime vision comes to the pure and simple soul in a clean and chaste body

The only thing grief has taught me is to know how shallow it is

People grieve and bemoan themselves, but it is not half so bad with them as they say. There are moods in which we court suffering, in the hope that here, at least, we shall find reality, sharp peaks and edges of truth

Nature and books belong to the eyes that see them.


POLITICAL orator wittily compared our party promises to Western roads, which opened stately enough, with planted trees on either side, to tempt the traveler, but soon became narrower and narrower, and ended in a squirrel-track, and ran up a tree. So does culture with us; it ends in headache

Into every intelligence there is a door which is never closed, through which the creator passes.


There are always sunsets, and there is always genius; but only a few hours so serene that we can relish Nature or criticism

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In this great society wide-lying around us, a critical analysis would find very few spontaneous actions ☞ It is almost 'all custom and gross sense. There are even few opinions, and these seem organic in the speakers, and do not disturb the universal necessity.




What opium is instilled into all disaster! It shows formidable as we approach it, but there is at last no rough, rasping friction, but the most slippery sliding surfaces. We fall soft on a thought ☞ ☞




The definition of *spiritual* should be, *that which is its own evidence* ☞ ☞




Grief, like all the rest, plays about the surface, and never introduces me into the reality, for contact with which we would even pay the costly price of sons and lovers ☞ ☞




**N**OTHING is dead: men feign themselves dead, and endure mock funerals and mournful obituaries, and there they stand looking out of the window, sound and well, in some new and strange disguise ☞



We animate what we can, and we see only what we animate ☞ ☞



Was it Boscovich who found out that bodies never come in contact? Well, souls never touch their objects. An innavigable sea washes with silent waves between us and the things we aim at and converse with ☞ ☞ Grief, too, will make us idealists.



**I**F we could have any security against moods! If the profoundest prophet could be holden to his words, and the hearer who is ready to sell all and join the crusade could have any certificate that tomorrow his prophet shall not unsay his testimony!

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**W**E are students of words : we are shut up in schools, and colleges, and recitation-rooms, for ten or fifteen years, and come out at last with a bag of wind, a memory of words, and do not know a thing ☞ ☞ We can not use our hands, or our legs, or our eyes, or our arms. We do not know an edible root in the woods, we can not tell our course by the stars, nor the hour of the day by the sun.

The human spirit is equal to all emergencies, alone, and man is more often injured than helped by the means he uses.

No society can ever be so large as one man ☞ ☞

The soul lets no man go without some visitations and holy-days of a diviner presence.

Shall not the heart which has received so much, trust the Power by which it lives? May it not quit other leadings, and listen to the Soul that has guided it so gently, and taught it so much, secure that the future will be worthy of the past?


I think I have done well, if I have acquired a new word from a good author ; and my business with him is to find my own, though it were only to melt him down into an epithet or an image for daily use ☞ ☞

**A**S every man at heart wishes the best and not inferior society, wishes to be convicted of his error, and to come to himself, so he wishes that the same healing should not stop in his thought, but should penetrate his will or active power ☞ ☞


The man whose part is taken, and who does not wait for society in anything, has a power which society can not choose but feel.

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We fetch fire and water, run about all day among the shops and markets, and get our clothes and shoes made and mended, and are the victims of these details, and once in a fortnight we arrive perhaps at a rational moment ☞ ☞




Every man is wanted, and no man is wanted much ☞




ONCE (say two centuries ago), Latin and Greek had a strict relation to all the science and culture there was in Europe, and the Mathematics had a momentary importance at some era of activity in physical science. These things became stereotyped as *education*, as the manner of men is. But the Good Spirit never cared for the colleges, and though all men and boys were now drilled in Latin, Greek and Mathematics, it had quite left these shells high and dry on the beach, and was now creating and feeding other matters at other ends of the world. But in a hundred high schools and colleges, this warfare against commonsense still goes on.



Why have only two or three ways of life, and not thousands? ☞ ☞



Rightly, every man is a channel through which Heaven floweth, and whilst I fancied I was criticizing him, I was censuring or rather terminating my own soul ☞ ☞



IS there any religion but this: to know that, wherever in the wide desert of being, the holy sentiment we cherish has opened into a flower, it blooms for me? If none sees it, I see it; I am aware, if I alone, of the greatness of the fact ☞ Whilst it blooms, I will keep sabbath or holy time, and suspend my gloom, and my folly and jokes. Nature is indulged by the presence of this guest.




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What is it men love in Genius, but its infinite hope?




**M**EN are conservatives when they are least vigorous, or when they are most luxurious. They are conservatives after dinner, or before taking their rest; when they are sick, or aged: in the morning, or when their intellect or their conscience have been aroused, when they hear music, or when they read poetry, they are radicals.




Let a man fall into the divine circuits, and he is enlarged ☛ ☛




Friends follow the laws of divine necessity; they gravitate to each other.




I do not think the Apollo and the Jove impossible in flesh and blood ☛ Every trait which the artist recorded in stone, he had seen in life, and better than his copy ☛ ☛




**W**ORK in every hour, paid or unpaid, see only that thou work, and thou canst not escape the reward: whether thy work be fine or coarse, planting corn, or writing epics, so only it be honest work, done to thine own approbation, it shall earn a reward to the senses as well as to the thought: no matter how often defeated, you are born to victory ☛ ☛



Obedience to his genius is the only liberating influence.



Some natures are too good to be spoiled by praise, and wherever the vein of thought reaches down into the profound, there is no danger from vanity.



New actions are the only apologies and explanations of old ones, which the noble can bear to offer or to receive ☛ ☛

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He conquers, because his arrival alters the face of affairs. "O Iole! how did you know that Hercules was a god?" "Because," answered Iole, "I was content the moment my eyes fell on him."

This is that which we call character—a reserved force which acts directly by presence and without means

I do not believe in two classes.

DEAR to us are those who love us; the swift moments we spend with them are at compensation for a great deal of misery; they enlarge our life—but dearer are those who reject us as unworthy, for they add another life: they build a heaven before us, whereof we had not dreamed, and thereby supply to us new powers out of the recesses of the spirit, and urge us to new and unattempted performances


I remember the indignation of an eloquent Methodist at the kind admonitions of a Doctor of Divinity, "My friend, a man can neither be praised nor insulted." But forgive the counsels; they are very natural

All I know is reception; I am and I have: but I do not get, and when I have fancied I had gotten anything, I found I did not.

SOCIETY is frivolous, and shreds its day into scraps, its conversation into ceremonies and escapes. But if I go to see an ingenious man, I shall think myself poorly entertained if he give me nimble pieces of benevolence and etiquette; rather he shall stand stoutly in his place, and let me apprehend, if it were only his existence; know that I have encountered a new and positive quality—great refreshment for both of us

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**W**E boast our emancipation from many superstitions; but if we have broken any idols, it is through a transfer of the idolatry. What have I gained, that I no longer immolate a bull to Jove, or to Neptune, or a mouse to Hecate, that I do not tremble before the Eumenides, or the Catholic Purgatory, or the Calvinistic Judgment-Day—if I quake at opinion, the public opinion, as we call it, or at the threat of assault, or contumely, or bad neighbors, or poverty, or mutilation, or at the rumor of revolution, or of murder?




No change of circumstances can repair a defect of character.




Feeble souls do not wish to be lovely, but to be loved.




The will of the pure runs down from them into other natures, as water runs down from a higher into a lower vessel. This natural force is no more to be withstood than any other natural force.




All things exist in the man tinged with the manners of his soul.



**A** WORD warm from the heart enriches me. I surrender at discretion. How death-cold is literary genius before this fire of life! These are the touches that reanimate my heavy soul, and give it eyes to pierce the dark of Nature.



I should think myself very unhappy in my associates, if I could not credit the best things in history.



Nothing but itself can copy it.



Nature never rhymes her children, nor makes two men alike.

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The covetousness or the malignity which saddens me, when I ascribe it to society, is my own. I am always environed by myself.

It is disgraceful to fly to events for confirmation of our truth and worth

THE hero is misconceived and misreported: he can not therefore wait to unravel any man's blunders: he is again on his road, adding new powers and honors to his domain, and new claims on your heart, which will bankrupt you, if you have loitered about the old things, and have not kept your relation to him, by adding to your wealth.

If we are related, we shall meet.

The moment is all, in all noble relations

To fill the hour—that is happiness; to fill the hour, and leave no crevice for a repentance or an approval.



Let us be poised, and wise, and our own, today. Let us treat the men and women well: treat them as if they were real—perhaps they are.



If we will take the good we find, asking no questions, we shall have heaping measures.


The great gifts are not got by analysis



DO not craze yourself with thinking, but go about your business anywhere. Life is not intellectual or critical, but sturdy. Its chief good is for well-mixed people who can enjoy what they find, without question. Nature hates peeping, and our mothers speak her very sense when they say, "Children, eat your victuals, and say no more of it."


## RALPH WALDO EMERSON



TWO persons lately—very young children of the most high God—have given me occasion for thought. When I explored the source of their sanctity, and charm for the imagination, it seemed as if each answered: "From my non-conformity: I never listened to your people's law, or to what they call their gospel, and wasted my time. I was content with the simple rural poverty of my own: hence this sweetness: my work never reminds you of that—is pure of that."  

Everything runs to excess: every good quality is noxious, if unmixed, and, to carry the danger to the edge of ruin, Nature causes each man's peculiarity to superabound  

Everything good is on the highway. 

A man will not be observed in doing that which he can do best  There is a certain magic about his properest action, which stupefies your powers of observation, so that though it is done before you, you wist not of it. The art of life has a prudence, and will not be exposed. 

I KNOW nothing which life has to offer so satisfying as the profound good understanding which can subsist, after much exchange of good offices, between two virtuous men, each of whom is sure of himself, and sure of his friend. 

It is very unhappy, but too late to be helped, the discovery we have made, that we exist. That discovery is called the Fall of Man  

Nature and literature are subjective phenomena; every evil and every good thing is a shadow which we cast. The street is full of humiliations to the proud.

## AN AMERICAN BIBLE

A man is a golden impossibility. The line he must walk is a hair's breadth. The wise through excess of wisdom is made a fool ☞ ☞

People forget that it is the eye which makes the horizon, and the rounding mind's eye which makes this or that man a type or representative of humanity with the name of hero or saint.

The universe is the bride of the soul ☞ ☞

CHARACTER wants room; must not be crowded on by persons, nor be judged from glimpses got in the press of affairs or on few occasions. It needs perspective, as a great building. It may not, probably does not, form relations rapidly; and we should not require rash explanation, either on the popular ethics, or on our own, of its action.

The soul is not twin-born, but the only begotten, and though revealing itself as child in time, child in appearance, is of a fatal and universal power, admitting no co-life ☞ ☞

We believe in ourselves, as we do not believe in others. We permit all things to ourselves, and that which we call sin in others is experiment for us.

GOD delights to isolate us every day, and hide from us the past and the future. We would look about us, but with grand politeness He draws down before us an impenetrable screen of purest sky, and another behind us of purest sky. "You will not remember," He seems to say, "and you will not expect." All good conversation, manners and action come from spontaneity, which forgets usages, and makes the moment great. Nature hates calculators; her methods are saltatory and impulsive ☞ ☞

## RALPH WALDO EMERSON

**B**UT ah ! presently comes a day, or is it only a half-hour, with its angel-whispering, which discomfits the conclusions of nations and of years ! Tomorrow again, everything looks real and angular, the habitual standards are reinstated, commonsense is as rare as genius—is the basis of genius, and experience is hands and feet to every enterprise—and yet, he who should do his business on this understanding would be quickly bankrupt. Power keeps quite another road than the turnpikes of choice and will ; namely, the subterranean and invisible tunnels and channels of life ☞

I have learned that I can not dispose of other people's facts ; but I possess such a key to my own, as persuades me, against all their denials, that they also have a key to theirs.

There is nothing settled in manners, but the laws of behavior yield to the energy of the individual.

All things sooner or later fall into place ☞ ☞

A man should not go where he can not carry his whole sphere or society with him—not bodily the whole circle of his friends, but atmospherically ☞ ☞


Nature will not spare us the smallest leaf of laurel ☞

**W**HY sickness, they say, and thy puny habit, require that thou do this or avoid that, but know that thy life is a flitting state, a tent for a night, and do thou, sick or well, finish that stint. Thou art sick, but shalt not be worse, and the universe, which holds thee dear, shall be the better ☞ ☞


A gentleman never dodges : his eyes look straight forward, and he assures the other party, first of all, that he has been met.

## AN AMERICAN BIBLE


What is it that we seek, in so many visits and hospitalities? Is it your draperies, pictures and decorations? Or, do we not insatiably ask, Was a man in the house? 30 30



Everybody we know surrounds himself with a fine house, fine books, conservatory, gardens, equipage, and all manner of toys, as screens to interpose between himself and his guest.




I AM explained without explaining, I am felt without acting, and where I am not. Therefore, all just persons are satisfied with their own praise. They refuse to explain themselves, and are content that new actions should do them that office. They believe that we communicate without speech, and above speech, and that no right action of ours is quite unaffecting to our friends, at whatever distance; for the influence of action is not to be measured by miles 30 30




Elegance comes of no breeding, but of birth 30 30



You can not give anything to a magnanimous person. After you have served him, he at once puts you in debt by his magnanimity.



NO man at last believes that he can be lost, nor that the crime in him is as black as in the felon. Because the intellect qualifies in our own case the moral judgments. For there is no crime to the intellect. That is antinomian or hypernomian, and judges law as well as fact.



The gift, to be true, must be the flowing of the giver unto me, correspondent to my flowing unto him 30  
When the waters are at level, then my goods pass to him, and his to me. All his are mine, all mine his.



## RALPH WALDO EMERSON

NATURE, as we know her, is no saint. Her darlings, the great, the strong, the beautiful, are not children of our law, do not come out of the Sunday-School, nor weigh their food, nor punctually keep the commandments. If we will be strong with her strength, we must not harbor such disconsolate consciences, borrowed too from the consciences of other nations ☞ ☞

No rent-roll nor army-list can dignify skulking and dissimulation: and the first point of courtesy must always be truth, as really all the forms of good-breeding point that way.

A beautiful form is better than a beautiful face; a beautiful behavior is better than a beautiful form: it gives a higher pleasure than statues or pictures; it is the finest of the fine arts.

A sainted soul is always elegant.

Everything that is called fashion and courtesy humbles itself before the cause and fountain of honor, creator of titles and dignities, namely, the heart of love ☞ ☞

It seems as if the day was not wholly profane, in which we have given heed to some natural object.

MAN lives by pulses; our organic movements are such; and the chemical and ethereal agents are undulatory and alternate; and the mind goes antagonizing on, and never prospers but by fits. We thrive by casualties. Our chief experiences have been casual ☞ The most attractive class of people are those who are powerful obliquely, and not by the direct stroke: men of genius, but not yet accredited: one gets the cheer of their light, without paying too great a tax ☞ ☞

## AN AMERICAN BIBLE

The difference between landscape and landscape is small, but there is great difference in the beholders.

The expectation of gratitude is mean, and is continually punished by the total insensibility of the obliged person.

AS the fop contrived to dress his bailiffs in his livery, and make them wait on his guests at table, so the chagrins which the bad heart gives off as bubbles, at once take form as ladies and gentlemen in the street, shopmen or barkeepers in hotels, and threaten or insult whatever is threatenable and insultable in us

It is a great happiness to get off without injury and heart-burning, from one who has had the ill luck to be served by you.

I find that I am not much to you ; you do not need me ; you do not feel me ; then am I thrust out of doors, though you proffer me house and lands.

A SYMPATHETIC person is placed in the dilemma of a swimmer among drowning men, who all catch at him, and if he give so much as a leg or a finger, they will drown him. They wish to be saved from the mischiefs of their vices, but not from their vices. Charity would be wasted on this poor waiting on the symptoms. A wise and hardy physician will say, *Come out of that*, as the first condition of advice

The service a man renders his friend is trivial and selfish, compared with the service he knows his friend stood in readiness to yield to him, alike before he had begun to serve his friend, and now also.

Manhood first, and then gentleness

## RALPH WALDO EMERSON

**W**HAT is rich? Are you rich enough to help anybody? to succor the unfashionable and the eccentric? rich enough to make the Canadian in his wagon, the itinerant with his consul's paper which commends him "to the charitable," the swarthy Italian with his few broken words of English, the lame pauper hunted by overseers from town to town, even the poor insane or besotted wreck of man or woman, feel the noble exception of your presence and your house, from the general bleakness and stoniness; to make such feel that they were greeted with a voice which made them both remember and hope? 30 30



What is vulgar, but to refuse the claim on acute and conclusive reasons? What is gentle, but to allow it, and give their heart and yours one holiday from the national caution? Without the rich heart, wealth is an ugly beggar 30 30



**T**HE law of benefits is a difficult channel, which requires careful sailing, or rude boats. It is not the office of a man to receive gifts. How dare you give them? We wish to be self-sustained. We do not quite forgive a giver. The hand that feeds us is in some danger of being bitten. We can receive anything from love, for that is a way of receiving it from ourselves; but not from any one who assumes to bestow. We sometimes hate the meat which we eat, because there seems something of degrading dependence in living by it.

"Brother, if Jove to thee a present make,

Take heed that from his hands thou nothing take."

We ask the whole. Nothing less will content us. We arraign society, if it do not give us, besides earth, and fire, and water, opportunity, love, reverence and objects of veneration.

He is a good man who can receive a gift well 30 30

## AN AMERICAN BIBLE

**W**HEN that love which is all-suffering, all-abstaining, all-aspiring, which has vowed to itself that it will be a wretch and also a fool in this world, sooner than soil its white hands by any compliances, comes into our streets and houses—only the pure and aspiring can know its face, and the only compliment they can pay it is to own it   •••••

—  
Gifts of one who loved me—  
'T was high time they came ;  
When he ceased to love me,  
Time they stopped for shame.

**W**E are such lovers of self-reliance that we excuse in a man many sins, if he will show us a complete satisfaction in his position, which asks no leave to be, of mine, or any man's good opinion. But any deference to some eminent man or woman of the world forfeits all privilege of nobility. He is an underling : I have nothing to do with him ; I will speak with his master.


—  
Necessity does everything well   •••••

**O**UR tokens of compliment and love are for the most part barbarous   ••• Rings and other jewels are not gifts, but apologies of gifts. The only gift is a portion of thyself. Thou must bleed for me. Therefore, the poet brings his poem ; the shepherd, his lamb ; the farmer, corn ; the miner, a gem ; the sailor, coral and shells ; the painter, his picture ; the girl, a handkerchief of her own sewing.


—  
It is an instance of our faith in ourselves that men never speak of crime as lightly as they think : or every man thinks a latitude safe for himself, which is nowise to be indulged to another. The act looks very differently on the inside, and on the outside : in its quality, and in its consequences   •••••

## RALPH WALDO EMERSON


We receive glances from the heavenly bodies, which call us to solitude, and foretell the remotest future. The blue zenith is the point in which romance and reality meet ☞ ☞




GOOD sense and character make their own forms every moment, and speak or abstain, take wine or refuse it, stay or go, sit in a chair or sprawl with children on the floor, or stand on their head, or what else soever, in a new and aboriginal way: and that strong will is always in fashion, let who will be unfashionable ☞ ☞




No services are of any value, but only likeness ☞ When I have attempted to join myself to others by services, it proved an intellectual trick—no more. *They eat your service like apples, and leave you out.* But love them, and they feel you, and delight in you all the time.



IF the aristocrat is only valid in fashionable circles, and not with truckmen, he will never be a leader in fashion; and if the man of the people can not speak on equal terms with the gentleman, so that the gentleman shall perceive that he is already really of his own order, he is not to be feared ☞ ☞



There is nothing so wonderful in any particular landscape as the necessity of being beautiful under which every landscape lies. Nature can not be surprised in undress. Beauty runs everywhere.



Nature is loved by what is best in us ☞ ☞



No man is quite sane; each has a vein of folly in his composition, a slight determination of blood to the head, to make sure of holding him hard to some one point which Nature had taken to heart ☞ ☞

## AN AMERICAN BIBLE

**N**ATURE is not democratic, nor limited-monarchical, but despotic, and will not be fooled or abated of any jot of her authority, by the pertest of her sons: and as fast as the public mind is opened to more intelligence, the code is seen to be brute and stammering. It speaks not articulately, and must be made to ☞ ☞

The world is mind precipitated, and the volatile essence is forever escaping again into the state of free thought ☞ ☞

Let the victory fall where it will, we are on that side.

We are escorted on every hand through life by spiritual agents, and a beneficent purpose lies in wait for us ☞ ☞

No man can write anything, who does not think that what he writes is for the time the history of the world; or do anything well, who does not esteem his work to be of importance.

Let the stoics say what they please, we do not eat for the good of living, but because the meat is savory and the appetite is keen.

Exaggeration is in the course of things. Nature sends no creature, no man into the world, without adding a small excess of his proper quality.

**T**HERE will always be a government of force, where men are selfish; and when they are pure enough to abjure the code of force, they will be wise enough to see how these public ends of the post-office, of the highway, of commerce, and the exchange of property, of museums and libraries, of institutions of art and science, can be answered ☞ ☞

## RALPH WALDO EMERSON

We talk of deviations from natural life, as if artificial life were not also natural ☛ ☛

Let us be men instead of woodchucks, and the oak and the elm shall gladly serve us, though we sit in chairs of ivory on carpets of silk.

THE wise man is the State. He needs no army, fort or navy—he loves men too well; no bribe, or feast or palace, to draw friends to him; no vantage-ground, no favorable circumstance ☛ He needs no library, for he has not done thinking; no church, for he is a prophet; no statute-book, for he has the lawgiver; no money, for he has value; no road, for he is at home where he is; no experience, for the life of the Creator shoots through him, and looks from his eyes ☛ ☛

By fault of our dulness and selfishness, we are looking up to Nature; but when we are convalescent, Nature will look up to us.

If the king is in the palace, nobody looks at the walls.

Things have their laws, as well as men; and things refuse to be trifled with.

The boundaries of personal influence it is impossible to fix, as persons are organs of moral or supernatural force ☛ ☛

We are encamped in Nature, not domesticated ☛

Our exaggeration of all fine characters arises from the fact that we identify each in turn with the soul. But there are no such men as we fable; no Jesus, nor Pericles, nor Cæsar, nor Angelo, nor Washington, such as we have made.

## AN AMERICAN BIBLE

Each man is a hint of the truth, but far enough from being that truth, which yet he quite newly and inevitably suggests to us.

What is strange, too—there never was in any man sufficient faith in the power of rectitude to inspire him with the broad design of renovating the State on the principle of right and love.

The power of love, as the basis of a State, has never been tried

Every act hath some falsehood of exaggeration in it

I verily believe if an angel should come to chant the chorus of the moral law, he would eat too much gingerbread, or take liberties with private letters, or do some precious atrocity.

We consecrate a great deal of nonsense, because it was allowed by great men. There is none without his foible

THIS is the history of government—one man does something which is to bind another. A man who can not be acquainted with me taxes me; looking from afar at me, ordains that a part of my labor shall go to this or that whimsical end, not as I, but as he happens to fancy. Behold the consequence. Of all debts, men are least willing to pay the taxes. What a satire is this on government! Everywhere they think they get their money's worth, except for these

This undertaking for another is the blunder which stands in colossal ugliness in the governments of the world

There is no end to the consequences of the act



## RALPH WALDO EMERSON

We know nothing rightly, for want of perspective ☞

Every actual State is corrupt. Good men must not obey the laws too well.

What satire on government can equal the severity of censure conveyed in the word *politic*, which now for ages has signified *cunning*, intimating that the State is a trick?

We see the foaming brook with compunction: if our own life flowed with the right energy, we should shame the brook ☞ ☞

Wild liberty develops iron conscience. Want of liberty, by strengthening law and decorum, stupefies conscience ☞ ☞

Any laws but those which men make for themselves are laughable ☞ ☞

The less government we have, the better—the fewer laws, and the less confided power.

Surely nobody would be a charlatan who could afford to be sincere ☞ ☞

It is a greater joy to see the author's author than himself ☞ ☞

I wish to speak with all respect of persons, but sometimes I must pinch myself to keep awake, and preserve the due decorum.

The sanity of society is a balance of a thousand insanities ☞ ☞



THE GOSPEL ACCORDING TO  
ELBERT HUBBARD

Ideas are born ; they have their infancy, their youth—their time of stress and struggle—they succeed, they grow old, they nod, they sleep, they die ; they are buried and remain in their graves for long ages. And then they come again in the garb of youth, to slaughter and slay, to liberate and inspire. There is nothing either new or old : there is only the rising and the falling of the Infinite Tide.

# THE GOSPEL ACCORDING TO ELBERT HUBBARD

**Y** heart goes out to you, O man, because I can not conceive of any being greater, nobler, more heroic, more tenderly loving, loyal, unselfish and enduring than you are ☛ ☛

All the love I know is man's love.

All the forgiveness I know is man's forgiveness ☛ ☛

All the sympathy I know is man's sympathy.

And hence I address myself to man—to you—and you would I serve.

The fact that you are a human being brings you near to me. It is the bond that unites us. I understand you because you are a part of myself.

You may like me, or not—it makes no difference. If ever you need my help I am with you.

Often we can help each other most by leaving each other alone; at other times we need the hand-grasp and the word of cheer.

I am only a man—a mere man—but in times of loneliness think of me as one who loves his kind ☛ ☛

What your condition is in life will not prejudice me either for or against you.

What you have done or not done will not weigh in the scale ☛ ☛

If you have been wise and prudent I congratulate you, unless you are unable to forget how wise and good you are—then I pity you.

If you have stumbled and fallen and been mired in the mud, and have failed to be a friend to yourself, then you of all people need friendship, and I am your friend ☛ ☛

I am the friend of convicts, insane people and fools—successful and unsuccessful, college-bred and illiterate.

☛ You all belong to my church.

I could not exclude you if I would.

But if I should shut you out I would then close the

## AN AMERICAN BIBLE

door upon myself and be a prisoner indeed. ¶ The spirit of friendship that flows through me, and of which I am a part, is your portion, too.

The race is one, and we trace to a common Divine ancestry ☪ ☪

**I** OFFER you no reward for being loyal to me, and surely I do not threaten you with pain, penalty and dire disaster if you are indifferent to me.

¶ You can not win me by praise, promises or adulation ☪ ☪

You can not shut my heart toward you, even though you deny and revile me.

Only the good can reach me, and no thought of love you send me can be lost or missent.

All the kindness you feel for me should be given those nearest you, and it shall all be passed to your credit, for you yourself are the record of your thoughts, and no error can occur in the count.

You belong to my church, and always and forever my friendship shall follow you, yet never intrude ☪

I do not ask you to incur obligations nor make promises ☪ ☪

There are no dues. I do not demand that you shall do this or not do that. I issue no commands.

I can not lighten your burden, and perhaps I should not even if I could, for men grow strong through bearing burdens.

If I can I will show you how to acquire strength to meet all your difficulties and face the duties of the day.

¶ It is not for me to take charge of your life, for surely I do well if I look after one person.

If you err it is not for me to punish you ☪ We are punished by our sins, not for them.

**S**OON or late I know you will see that to do right brings good, and to do wrong brings misery, but you will abide by the law and all good things be yours. I can not change these laws—I can not make you exempt from your own blunders and mistakes.

## ELBERT HUBBARD

And you can not change the eternal laws for me, even though you die for me ☛ ☛


But perhaps I can point you the pathway that leads to love, truth and usefulness, and this I want to do because I am your friend.

And then by pointing you the way I find it myself.


¶ You belong to me—you are a member of my church. All are members of my church. None is excluded nor can be excluded.

So over the plains and prairies, over the mountains and seas, over the cities and towns, in palaces, tenements, moving-wagons, dugouts, cottages, hovels, sleeping-cars, autos, day-coach, caboose, cab, in solitary cells behind prison-bars, or wandering out under the stars, my heart goes out to you, whoever you are, wherever you are, and I wish you well.


Only love do I send and a desire to bless and benefit.




Until men grant to women all the rights which they demand for themselves, they will dwell in a Spiritual Siberia ☛ ☛




Be a creator, not merely a creature and consumer ☛




Nature is the best guide of which we know, and the love of simple pleasures is next, if not superior, to religion ☛ ☛




Nature forever strives for a right adjustment and sends satiety after license.



A person may be very secretive and yet have no secrets ☛ ☛



A wise man does not need advice, and a fool will not take it ☛ ☛



We are brothers to all who have trod the earth ☛ ☛

## AN AMERICAN BIBLE

The doctors help to evolve the ills they propose to cure—innocently, of course, but the fact remains 30

We flatter only those we fear—the highest applause is silence 30 30

We want to do what is best for ourselves, and we have discovered that what is best for ourselves is best for others.

Inaction is only a gathering together of forces for the coming leap—the fallow years are just as natural, just as necessary, as the years of plenty.

No man is damned eternally as long as he tries 30 30

To know the worst is peace—it is uncertainty that kills.

### THE WORLD'S MOST VALUABLE SECRET

**T**HIS secret, which I am about to impart, is the most valuable and far-reaching of any known to man.

It is the key to health, happiness, wealth, power, success. It is the open sesame to Paradise, here and now.

A secret is something known only to a few. Often the best way to retain a secret is to let others help you keep it 30 30

The only way to retain love is to give it away—art and religion, the same.

This secret which I am about to impart will cause no thrill, save in the hearts of those who already know it. And all I can do for you, anyway, is to tell you the things you know, but which possibly you do not know until I tell you.

**S**O here, then, is the secret: Let Motion equal Emotion. ¶ Must I elucidate? Very well, I will: There is only one thing in the world, and that



## ELBERT HUBBARD

is Energy. This Energy takes a myriad million forms ; and its one peculiarity is that it is always in motion. It has three general manifestations : atmosphere, hydrosphere, lithosphere. Or, if you prefer, air, water and rock ☛ ☛

From air, water and rock we get fungi and mosses ; and then from these spring vegetation. Disintegrating vegetation gives us animal life ; and from the animal to the vegetable kingdom, and the vegetable to the animal—with the constant interchange of gas, water and solid—gives us Nature's eternal program.

In Nature there is nothing inanimate. Everything is alive ; everything is going somewhere, or coming back ; nothing is static. Fixity is the one impossible thing ☛ ☛

And the fallacy of fixity has been the one fatal error of theology and all philosophies in the past.

Progress consists in getting away from the idea of the static ☛ ☛

Nature's one business is to absorb and to dissipate—to attract and repel—to take in and give out. And everything which Nature makes is engaged in the same business.

Man takes in carbon and gives off nitrogen.

The plant takes in nitrogen and gives off carbon.

☛ All things are in motion, ebb and flow, action and reaction, cause and effect, swirl and whirl.

Centripetal and centrifugal forces make our life on the planet Earth possible.

The heart rests between beats. That which we call static is merely equilibrium.

The tiger crouches for one of two reasons, to spring or to die ☛ ☛

And death is a form of life. Death is a combination where the balance is lost, and gas, water and solids are in wrong proportions. The only thing then is to dissolve the body and use in new masses the substances that composed it.

## AN AMERICAN BIBLE

**M**AN is the instrument of Energy. And if you wish to call this energy God, or the First Principle, or The Unknowable, there will be no quarrel. We will only divide when you insist on calling it a Super-Something, or a Superior Being ☸ ☸

If there is any Being superior to man, we have thus far not the slightest evidence of His Existence. Man is a part of the Divine Energy.

Also, there are no unique men, although men differ in quality, but not so much as we often think. What one man has attained, other men may attain ☸ ☸

To talk about a Superior Being is a dip to superstition, and is just as bad as to let in an Inferior Being or a Devil.

When you once attribute effects to the will of a personal God, you have let in a lot of little gods and devils—then sprites, fairies, dryads, naiads, witches, ghosts and goblins, for your imagination is reeling, riotous, drunk, afloat on the flotsam of superstition. What you know then does n't count. You just believe, and the more you believe the more do you plume yourself that fear and faith are superior to science and seeing.

What I am now telling you is Science, and Science is the classified knowledge of the common people ☸

**M**AN is a transformer of energy. This energy plays through him. In degree he can control it; or at least he can control his condition as a transmitter.

☸ And the secret of being a good transmitter is to allow motion to equal emotion ☸ ☸

To be healthy and sane and well and happy, you must work with your hands as well as with your head.

☸ The cure for grief is motion.

The recipe for strength is action.

To have a body that is free from disease and toxins, you must let motion equal emotion.

Love for love's sake creates a current so hot that it blows out the fuse. But love that finds form in

## ELBERT HUBBARD

music, sculpture, painting, poetry and work is divine and beneficent beyond words ☛ ☛

That is, love is an inward emotion, and if stifled, thwarted and turned back upon itself, tends to gloom, melancholy, brooding, jealousy, rage and death. But love that is liberated in human effort attracts love; so a current is created and excess emotion is utilized for the good not only of the beloved, but also of the race. The love that lasts is a trinity—I love you because you love the things that I love. Static love soon turns to hate, or, to be more exact, try to make love a fixity and it dies.

A lover out of a job is a good man for a girl to avoid.

☛ Safety lies in service. Going the same way, we will go hand in hand.

Religion that takes the form of ecstasy, with no outlet in the way of work, is dangerous. This way horror lies. Emotion without motion tends to madness and despair ☛ ☛

**E**XPRESSION must equal impression. If you study you must also create, write, teach, give out. Otherwise, you will become a plaster-of-Paris cat or a brass monkey. If great joy has come to you, pass it along, and thus do you double it ☛ ☛ You are the steward of any gift the gods have given you, and you answer for their use with your life. Do not obstruct the divine current. Use your knowledge and use it quickly, or it will disintegrate and putrefy.

The school where the child learns, and then goes home and tells what he has learned, approaches the ideal ☛ ☛

On the other hand, the college that imparts knowledge but supplies no opportunity for work is faulty in the extreme. A school for adults that does not supply work as well as facts is false in theory and vicious in practise. Its pupils do not possess health, happiness or power, except on a fluke.

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Emotion balanced by motion eliminates dead tissue and preserves sanity. For lack of motion congestion follows so so

Most sickness comes from a failure to make motion balance emotion. Impress and express; inhale and exhale; work and play; study and laugh; love and labor; exercise and rest. Study your own case and decide to get the most out of life. The education of invalids is a terrific waste.

Sickness, unhappiness, ignorance, all tend to inefficiency. And inefficiency is the only sin.

Realize that you are a Divine Transformer so so

Make motion equal emotion, and you will eliminate fear, round out the century run, and be efficient to the last. And to live long and well is to accept life in every phase—even death itself—and find it good.

To think is natural, and if not intimidated or coerced a man will evolve a philosophy of life that is useful and beneficent so so

What is the difference between domestic science and keeping house? I'll tell you: it is about the same as the difference between securing a pass and accepting the courtesies of the road.

Remember this, you can always find excuses for not doing the things which you do not want to do so so

Truth is an imaginary line dividing error into two parts so so

The ideas that benefit a man are seldom welcomed by him on first presentation.

Ozone and friendship will be our stimulants—let the drugs, tobacco and strong drink go forever. Natural joy brings no headaches and no heartaches. Get busy!

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A gentleman is one whose virtues are not founded on self-interest ☞ ☞



A little ignorance is not a dangerous thing.



The man who blesses—who makes the world better—is the true priest.



Do not dump your woes upon other people—keep the sad story of your life to yourself.



Be on the lookout for the great joys and never let mosquitoes worry you into a passion.



What a superb thing it would be if we were all big enough in mind to see no slights, accept no insults, cherish no jealousies, and admit into our heart no hatred ☞ ☞



We must breathe more, laugh more and love more.



That which perfects humanity can not destroy any religion except a bad one.



Nature is lavish in the production of everything but great men ☞ ☞



### THE DAY OF YOUR DEATH

**N**OT long ago, in a Western town, I was invited by a district judge to sit on the bench with him and listen to the evidence in a certain case that he thought would interest me ☞ ☞

It was a divorce suit, and everything was conceded except the question of alimony. In determining this the value of certain property held by the parties jointly was under consideration.

The Northampton tables of mortality had been cited as authority. To back up these tables a prominent

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insurance actuary had been called in. Sure enough, the evidence of this actuary struck a cosmic chord in my consciousness ☞ ☞

In the preliminary examination, to show his fitness as an expert witness, the actuary was asked this question :

“ Can you make a close estimate on the length of human life? ”

And the answer was, “ Yes, if numbers are taken into consideration.”

“ Can you tell the probable length of the life of an individual? ” ☞ ☞

And the answer was, “ No.”

When asked why, the witness said, “ The element of chance enters into single lives, but where large numbers are considered accident is eliminated—so we get the law of average.”

The next question was, “ But suppose we bar the element of accident, can you then tell how long an individual will live? ”

And the answer was “ No.”

Being pressed for a reason, the actuary expressed himself in a little speech that impressed every one in the courtroom. I can not recall the exact words, but the gist of it was about as follows :

There is an element in longevity that can not be ascertained or passed upon by any one except the man himself ☞ ☞

My opinion is that every man should be his own physician, and he should be wise enough and sane enough to make a diagnosis of his own case, spiritually, mentally and physically, much closer than any one else possibly could.

The one thing in human life that no one but the man himself knows is, How long does he expect to live? It is a pretty good general rule that, barring accident, the man will live as long as he expects to, or, if you please, as long as he wants to ☞ ☞

## ELBERT HUBBARD

**M**ANY people are obsessed with the fallacy that the age of man is fixed at the limit of threescore and ten, and so with a vast number of people when they are around sixty-five they begin to prepare to shuffle off. They quit business, retire from active work, close up their affairs, and when they do these things death and dissolution are at the door ☛ ☛

There are other men who work on until they are eighty, and then they do exactly what the other man did at seventy, with a like result.

Great numbers of very strong, active, earnest men reach the age of eighty, and die at eighty-two, eighty-three, eighty-four. And the reason for this passing is not so much a physical one as it is mental. These men have fixed this age limit in their minds, and their entire life and death conform to the idea.

As a general proposition I would say that the way to live to be one hundred is not to consider the question of time, but simply to continue an active, earnest interest in human affairs, and not overeat ☛ ☛

The individual who looks for ease and rest, and bodily gratification, be he young or old, is in a dangerous position. To eliminate the toxins which collect in the human body activity is positively necessary. The activity of the mind reacts on the organs of the body. Thought is a physical process, and to gain this elimination which insures health no man should ever think of retiring from active business and quitting the game.

☛ If you retire from one thing you must take up something else that is more difficult.

Change of occupation is a great factor in human health; but the one thing that makes a man live long is an earnest vow, early in life, well kept, to "Never say die!" ☛ ☛

Only such a one can make a century run, and the death of the centenarian is almost without exception a painless process.

And no physical examination can probe these inner

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facts and attitude of the man's mind. ¶ The individual himself knows and can determine how long he will live, better than any one else possibly can ; and I believe he can, if he is honest with himself, diagnose his case, and, barring accidents, calculate closely the day of his death, as we are told Moses did on Mount Horeb.

I think I know what love is for, although I 'm not quite sure. I think love is given us so we can see a soul. And this soul we see is the highest conception of excellence and truth we can bring forth. This soul is our reflected self. And from seeing what one soul is, we imagine what all souls may be—and thus we reach God, who is the Universal Soul.

The wide domain of Happiness has never been mapped, but Sorrow has been surveyed and known in every part

To talk well is a talent, but to be a good listener is a fine art.

No person utterly miserable ever did a great work.

Let this be a world of friends.

Music vibrates through a man's being and rouses him to a higher life.

Martyr and persecutor are usually cut off the same piece

Courage comes only to those who have done the thing before

A splendid woman is usually the daughter of her father, just as strong men have noble mothers



## ELBERT HUBBARD

The sculptor produces the beautiful statue by chipping away such parts of the marble block as are not needed—it is a process of elimination 30 30

Experience is the germ of power.

Don't make promises—make good!

A man may belong to the Superior Class, but if his bones are full of pain and his mind perplexed, his social station availeth little.

The germ of greatness is in every man, but we fall victims of arrested development.

An ounce of performance is worth a pound of preaching 30 30

### WORLDS TO CONQUER

**I**N history there are three men who conquered the world. These men are Alexander, Cæsar and Napoleon. Their method of conquering was through violence. These men had no desire to give themselves to the world; to make the world a better place because they were here; to merge themselves into the world and be lost in the mass 30 They were intent on honors, ease, luxury and lust for power 30 30

Alexander began the task when he was twenty years of age, and he completed it when he was thirty 30 30 He died sighing for more worlds to conquer.

His teacher, Aristotle, twenty years his senior, foretold for him the end. To complete one task and not have another in sight was to die. Aristotle outlived Alexander and saw his prophecy come true.

Aristotle refused to have anything to do with the business of destruction, but he told Alexander that when his soldiers died, let them die at the point of

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the spear. What he meant was this: Let them die fighting, not in the hospital! ☛ ☛

Alexander lost more men in battle than he lost by disease, so he surely had a pretty good hold on sanitary science; but his specialty was destruction and dissipation. From one standpoint it was a great feat he performed. With an army of thirty-five thousand men he flung himself against a Persian horde of over a million. He scattered them and destroyed them piecemeal ☛ ☛

**A**LEXANDER marched Eastward through Persia, through Asia Minor, the Northern part of Africa and a small part of India. This was his world.

We have mapped and platted the world within our own time. Today we know the geographical world. Yet we will never die from Alexander's disability ☛ We see a milky way of worlds to conquer.

The worlds for us to conquer are economic, political, pedagogic, philosophic, artistic and scientific.

Aristotle told Alexander that the dangers that confronted an army were not in the ranks of the enemy, but were in their own camp—which means all that you can read into it.

In order that no one may feel there is danger of getting out of a job, I am going here to give a list of worlds that we have yet to conquer ☛ ☛

We have sighted these worlds, we know their orbit, and there is no excuse now to let them go unconquered.

¶ The University Militant is now fighting for:

1. The rights of women.
2. The rights of children.
3. The rights of criminals.
4. The rights of dumb animals.
5. To make all work and business beautiful.
6. For the elimination of all theological fetish—a thing that has caused more misery and bloodshed than all other causes combined.
7. For the elimination of medical superstition, to the

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end that mankind shall be freed from racial fear, one of the most prolific causes of insanity and disease ๑๑

8. The eradication of parasitism through the reformation of our social ideals and our systems of education, so that every man and woman shall know the joys of earning an honest living—this for the good of the individual and the preservation of the race ๑๑

9. The overthrow of the tyranny of fashion as applied to clothes, housekeeping and social customs.

10. The disarmament of the nations and international arbitration, in order that this world shall cease to be a place of the skull ๑๑ ๑๑

ALEXANDER, Cæsar and Napoleon each lived in a very limited world. They conquered all the world they could reach, and then they erected a shrine to the god Terminus.

Every individual lives in a limited world. And all the world we should attempt to conquer is our own world. Also, it is well to realize the dictum of Aristotle, that the foes of an army are those within its own camp. That is to say, our enemies are those that lurk in our own hearts—hate, fear, jealousy, sloth, greed, inertia, appetite. To conquer the foes within is a task indeed. But the recipe for peace at home is a foreign war, and so the person who would be strong and efficient should enlist in the University Militant and help conquer the foreign foe, this as a part of the plan for conquering himself ๑๑ ๑๑

Choose your division and enlist in the army that is fighting for Human Rights. Don't be a neutral or a camp-follower. Get in the fight and stand back to the wall. Be one of a glorious minority. Be a Greek and never let yourself be swallowed up by a Persian mob. Dare to stand alone, to fight alone, to die alone! Otherwise, you will not live at all—you will only exist ๑๑ ๑๑



To win all we must give all ๑๑ ๑๑

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The New Thought is plain, simple, commonsense, God-given thought which all would think if they were unbought, unbribed and uncoerced.

Life is a gradual death. There are animals and insects that die on the instant of the culmination of the act for which they were created. Success is death, and death, if you have bargained wisely with Fate, is victory

The beauty with which love adorns its object becomes the possession of the one who loves.

Be sincere, but don't be too serious—at the last, nothing matters much.

### A RAILROAD INCIDENT

HERE used to be an idea that railroad property did not belong to anybody in particular. To steal from a corporation was no sin, because, forsooth, "corporations have no souls." Public and employees alike appropriated and misappropriated and misused company property. Folks who never stole from anybody else stole from railroads

It is not exactly the same now—waste is waste, and stealing is stealing, and we all know it.

A good railroadman is an economist; he never throws away a bolt or a spike that can be used. He keeps things put away where they can be found when needed.

And don't fool yourself, this kind of a man is always in line for promotion

THE other day I was waiting for a train at a junction-point in Ohio. No town there, just a crossing. The station was an abandoned box car.

I stood outside of this "Grand Central," chewing a straw and thinking about nothing but how hot it was, as I slapped at flies

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My train was ten minutes late—why are trains always ten minutes late? ☛ ☛

A barefoot, freckled, hatless boy entered the old car carrying a box in his hands. He was the most frecklesome kid I ever saw in my life. He was so homely that he was attractive.

From inside the box car came the click of a telegraph-key ☛ ☛

Then I heard the operator say to the freckle-faced kid: " Say, Jimmy, when you take a box for a spittoon and fill it with sawdust you invite a fire. Now just chase that box out o' here and fill it with sand—see! And say, Jimmy, there 's that broom in the corner again, resting on the brush; stand a broom on the handle-end—it will last longer. Lookee, Jimmy, you must learn to take care of company property as if it was your own, and better—see! That 's the way to get along." ☛ ☛

The voice was kindly, but firm.

I stepped inside to see the man who was so loyal and so sensible. He was crouching over his key, sending a message, his hat on the back of his head, a wooden leg sticking out from under the table.

All at once, I noticed he was sending with his left hand. I could n't remember ever before seeing a south-paw telegraph-operator.

I stepped closer. The man's right hand was off at the elbow, and he held a pad in place on the table with the stump ☛ ☛

I wanted to shake his one good honest hand and look into his eyes. But I hesitated about interrupting him.

☛ Just then, as I stood there, my train pulled in and I hustled out to get my grips.

I looked back through the open door, and there was the operator still busy at his key, and the freckled kid was picking up the sawdust spittoon to carry it out.

☛ I set down my grips, reached into my jeans, took out a half-dollar and tossed it toward the kid. It landed

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in the sawdust spittoon. ¶ The lad stopped and stared at me with bulging eyes and open mouth.

I ran down the track and climbed into the day-coach.

¶ As my train pulled up over the crossing, I looked out of the window, and in the doorway of the box-car station stood the operator and the boy. They looked straight at me earnestly, sort of dazed, perplexed: they thought I was Daffy Dill, for sure ☸ ☸

That is the last I saw of them. Probably I will never see them again, but my heart went out to them in blessing, there in the Grand Central box car, with the sand-box spittoon, and the broom in the corner standing on the handle, not the brush. God bless them both!

And the sound of that earnest, kindly voice, instructing the freckled kid, kept singing through my thoughts—"Lookee, Jimmy, you must learn to take care of company property as if it was your own, and better—see!"

☸  
Avoid the pleasures that leave a burnt-sienna taste in your mouth ☸ ☸

☸  
The only way to abolish a serving-class is for all to join it ☸ ☸

☸  
The law sent us our relatives, but, thank God, we can choose our friends ourselves.

☸  
Throw physic to the dogs—it will not hurt them, for they know better than to swallow it.

☸  
Man could behold the Infinite, if only he would not stand in his own shadow.

☸  
Any man who can quietly override the wishes and ambitions of other men is first well feared, and then thoroughly hated ☸ ☸

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It is easy to get everything you want, provided you first learn to do without the things you can not get

I do not fear Nature, but I fear for the man who sets himself in opposition to Nature.

To know the great men dead is compensation for having to live with the mediocre

### A PRAYER

THE supreme prayer of my heart is not to be learned, rich, famous, powerful or "good," but simply to be radiant. I desire to radiate health, cheerfulness, calm courage and goodwill

I wish to live without hate, whim, jealousy, envy, fear. I wish to be simple, honest, frank, natural, clean in mind and clean in body, unaffected—to say "I do not know," if it be so, and to meet all men on an absolute equality—to face any obstacle and meet every difficulty unabashed and unafraid.

I wish others to live their lives, too—up to their highest, fullest and best. To that end I pray that I may never meddle, interfere, dictate, give advice that is not wanted, or assist when my services are not needed. If I can help people, I'll do it by giving them a chance to help themselves; and if I can uplift or inspire, let it be by example, inference and suggestion, rather than by injunction and dictation. That is to say, I Desire to be Radiant—to Radiate Life.

Belief is an error if it excludes belief in its opposite

Tolerance is an agreement to tolerate intolerance

Righteousness is wise expediency.

Society supplies a relish for solitude

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To remain on earth you must be useful, otherwise Nature regards you as old metal, and is only watching for a chance to melt you over 30 30

Don't pry the day open with a liquid jimmy, or Nemesis will surely pinch you.

Conformists die, but heretics live on forever 30 30

God, too, is only in process. He is getting an education out of His work, at His work.

## THE GOSSIP MICROBE

THE person who plays pitch-and-toss with your good name is not necessarily your enemy 30 30

Probably if you go to him quietly and ask a favor, he will be glad to grant it, and will consider it an honor to exert himself in your behalf. His unkind remarks are the result of the Gossip-Habit. He talks to hear himself talk—nothing is quite so pleasing to his ears as the sound of his own bazoo. To have others listen to his vaporings is gratifying to his vanity 30 30

He dissects the life and belittles the motives of anybody and everybody who are not present. Should the person reviled appear suddenly upon the scene, the theme quickly changes, and the newcomer is treated with kindly deference, and is regaled by hearing the character of some one else ripped up into carpet-rags.

The Gossip Microbe is born of vacuity, and breeds best in idle minds 30 30

If you do not hear what the scandalmonger says, you are not harmed. As for those who hear him, they are not influenced against you by what he says, and for the most part his words die on the empty air.

¶ He injures no one but himself.



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However, the person who comes and tells you what the loquacious one says about you, is a positive pest. His action is unforgivable and unpardonable. He robs you of your peace of mind. The idle charges when told over again take on a different color and become realities. So to repeat: The individual who rails on me behind my back is very seldom my enemy; the person who comes to me and tells me what he says, is. ¶ The first I'll pardon, the latter forever is tabu—let his name be anathema. He is one who magnifies idle nothings and vacuous vaporings until they become noxious gases ☛ ☛

The man who talks gossip is a fool; but the one who repeats it is a rogue. Your friends are those who tell you the kind things that are said of you; your enemies are those who, in the holy name of friendship, come to you and poison your atmosphere by the other thing.

¶ That plan of the king in the olden time who killed the messenger that brought him bad news, has my approval. Blessed are the feet of those who bring  
GLAD TIDINGS ☛ ☛

To make mistakes is human, but to profit by them is divine ☛ ☛

No man should dogmatize except on the subject of theology. Here he can take his stand, and by throwing the burden of proof on the opposition, he is invincible. We have to die to find out whether he is right ☛


The conservative keeps the reformer from going too fast and plucking the fruit before it is ripe.

Man is a creating animal, and the natural desire of the child to "make things" should never be discouraged ☛ ☛


Civilization is the expeditious way of doing things ☛

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When sympathy finds vent in vengeance, and "love" takes the form of strife, the doctor is getting ready his ether-cone ☪ ☪




Any system can be defeated by one single man who places himself out of harmony with it.




Things are ridiculous just as they differ from our things, and men are preposterous just in proportion as they vary from us.




The big reward is not for the man who will lighten our burdens, but for him who will give us strength to carry them ☪ ☪




The pathway to success is in serving humanity. By no other means is it possible, and this truth is so plain and patent that even very simple folk recognize it ☪



Insomnia never comes to a man who has to get up at six o'clock. Insomnia troubles only those who can sleep any time ☪ ☪



Since language can never explain to one who does not already know, and as words are never a vindication, silence when ballasted by soul is effective beyond speech.



## PROGRESS AND THE LAW OF INERTIA

**T**HERE is a common tendency to cling to old ways and methods. Every innovation has to fight for its life, and every good thing has been condemned in its day and generation.

**E**rror once set in motion continues indefinitely, unless blocked by a stronger force, and old ways will always remain unless some one invents a new way and then lives and dies for it.

And the reason men oppose progress is not that they

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hate progress, but that they love inertia. ¶ Even as great a man as John Ruskin foresaw that the railroads would ruin England by driving the stages out of business and killing the demand for horses, thus ruining the farmer.

Thomas Jefferson tells us, in his autobiography, of a neighbor of his who was "agin" the public schools because "when every one could read and write, no one would work."

Bishop Berkeley thanked God there was not a printing-press in Virginia, because printing-presses printed mostly lies, and their business was to deceive the people ☛ ☛

In the time of Mozart, musicians were classed with stablemen, scullions and cooks. They ate below stairs and their business was simply to amuse the great man who hired them, and his assembled guests ☛ ☛

THE word business was first used in the time of Chaucer to express contempt for people who were useful. The word was then spelled "busyness."

¶ In those days the big rewards were given to men who devoted their lives to conspicuous waste and conspicuous leisure. He who destroyed most was king by divine right. And everybody took his word for it.

¶ Even yet we find that if you would go in "good society" you had better not shoulder a trunk, sift ashes, sweep the sidewalk or carry a hoe upon your shoulder ☛ ☛

To light cities by gas would set them afire.

Electricity was dangerous, and to put up wires was to invite the lightning to come into our houses and kill us all dead.

But a few years ago any man who advertised in the newspapers was looked upon with suspicion, and even yet we have associations of professional men who stamp with their disapproval any individual among them who advertises.

Such a one is called an "irregular."

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But within five years' time great changes have occurred in this matter of advertising ☛ ☛

In all the prominent cities there are clubs devoted to the study of advertising as a science.

The subject is taught in schools and colleges, and publicity is regarded now as eminently right, beautiful and necessary ☛ ☛

Advertising is stating who you are, where you are, and what you have to offer the world in the way of commodity or service.

And the only man who should not advertise is the one who has nothing to offer, and he is a dead one—whether he knows it or not.

Yes, it is a fact, if we look back through history we will find that every good and beautiful thing has at one time or another been under the ban, and assailed as an evil.

And the argument seems to be this: if you think a thing is right, never mind what the many say, stick to it.

Work for it, live for it, die for it—this way immortality lies!

Every duty well done makes the next duty easier to do ☛ ☛

If you don't know what to do, suppose you don't ☛

Falling in love is the beginning of all wisdom, all sympathy, all compassion, all art, all religion; and in its larger sense is the one thing in life worth doing.

Was n't that a queer story they used to tell us about God working for six days and then getting tired and never doing anything afterward!

The folks who do big things are not in bondage to their bodies ☛ ☛

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People who give you something for nothing, usually equalize the matter by expecting something for nothing in return ☛ ☛

When in doubt, mind your own business.

### INITIATIVE

THE world bestows its big prizes, both in money and honors, for but one thing.

And that is Initiative.

What is Initiative?

I'll tell you : It is doing the right thing without being told ☛ ☛

But next to doing the right thing without being told is to do it when you are told once. That is to say, carry the Message to Garcia!

Next, there are those who never do a thing until they are told twice : such get no honors and small pay.

¶ Next, there are those who do the right thing only when Necessity kicks them from behind, and these get indifference instead of honors, and a pittance for pay. This kind spends most of its time polishing a bench with a hard-luck story.

Then, still lower down in the scale than this, we find the fellow who will not do the right thing even when some one goes along to show him how, and stays to see that he does it : he is always out of a job, and receives the contempt he deserves, unless he has a rich Pa, in which case Destiny patiently awaits around the corner with a stuffed club.

To which class do you belong?

There is no prophylactic equal to equanimity ☛ ☛

To supply a thought is mental massage ; but to evolve a thought of your own is an achievement. Thinking is a brain exercise—and no faculty grows save as it is exercised ☛ ☛

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Swollen fortunes are not nearly so dangerous as a swollen navy. A nation which thinks it can lick the world is getting ready to get licked ☞ ☞

Metaphysics is the explanation of a thing by a person who does not understand it.

Men congratulate themselves on their position, no matter what it is; the world is wrong, not they ☞ ☞

The priest is a man who has always mistaken the scaffolding for the edifice. Truth is a thing to be lived, not merely discussed. It can not be caught and crystallized in a formula. When we really live truth we will cease to talk about it.

A man who can't forget is quite as bad as the one who can't remember. Everybody should remember to forget ☞ ☞

If I supply you a thought you may remember it and you may not. But if I can make you think a thought for yourself, I have indeed added to your stature ☞

## HEALTH AND HABIT

**I**F you have health, you probably will be happy; and if you have health and happiness, you will have all the wealth you need, even if not all you want.

Health is the most natural thing in the world. It is natural to be healthy, because we are a part of Nature—we are Nature. Nature is trying hard to keep us well, because she needs us in her business.

Nature needs man so he will be useful to other men.

☞ The rewards of life are for service.

And the penalties of life are for selfishness.

Human service is the highest form of self-interest for the person who serves ☞ ☞

## ELBERT HUBBARD

We preserve our sanity, only as we forget self in service ☛ ☛

To center on one's self, and forget our relationship to society, is to summon misery, and misery means disease ☛ ☛

Unhappiness is an irritant. It affects the heart-beats or circulation first; then the digestion; and the person is ripe for two hundred nineteen diseases, and six hundred forty-two complications.

Nothing you can take out of a bottle or that you can rub on, will remove the cause of misery.

"Medicine is only palliative," says Doctor Weir Mitchell, "for back of disease lies the cause, and this cause no drug can reach."

"I've got a cold in my head," said the man to the wise doctor ☛ ☛

And the doctor replied, "Doubtless, for that is the only place where the microbe abides."

People who dread disease and fear disease have disease.

☛ The recipe for good health is this: Forget it ☛ ☛

What we call diseases are merely symptoms of mental conditions ☛ ☛

Our bodies are automatic, and thinking about your digestion does not aid you. Rather it hinders, since the process of thinking, especially anxious thinking, robs the stomach of its blood, and transfers it to the head ☛ ☛

If you are worried enough, digestion will stop absolutely ☛ ☛

The moral is obvious: Don't Worry. "This horse is all right, unless he gets scared," said a horseback-rider to me, the other day.

And I answered, "So am I!"

In public speaking I have often noticed that when I am anxious to make a big speech, I grow fearful about my voice, and begin to distrust my memory. The result is that I have to push that speech ahead of me for the whole blessed hour and a half, and am

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conscious of my feet and aware of my hands all the time. The result is a strictly Class B oratorical effort.

¶ That is to say, it was an effort and not a pleasure for either the speaker or the audience. For a speaker supplies the mood for the audience. If the speaker is happy, the audience is, also. And as before hinted, we are happy only when we forget ourselves and do not know whether we are happy or not.

Those rare times when I make a big impression upon my auditors are when I go upon the stage with a certain amount of indifference, simply taking care not to have overeaten. Then I start in slowly, and soon the thoughts are coming along, just as fast as I can use them. The air is full of reasons, and all I have to do is to reach up and pick the ones I want. With good health it is the same—just a few plain rules, and the whole matter is automatic and self-lubricating. Health is a habit.

We are ruled by habit.

There are three habits which, with but one condition added, will give you everything in the world worth having, and beyond which the imagination of man can not conjure forth a single addition or improvement. These habits are:

The Work Habit

The Health Habit

The Study Habit

If you are a man and have these habits, and also have the love of a woman who has these same habits, you are in Paradise now and here, and so is she. Health, Books and Work, with Love added, are a solace for all the stings and arrows of outrageous fortune—a defense 'gainst all the storms that blow; for through their use you transmute sadness into mirth, trouble into ballast, pain into joy.

Do you say that religion is still needed?

Then I answer that Work, Study, Health and Love constitute religion. Moreover, any religion that



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leaves out any one of these four ingredients is not religion, but fetish.

And yet most formal religions have pronounced the love of man for woman and woman for man an evil thing ☛ ☛

They have proclaimed labor a curse.

They have said that sickness was sent from God; and they have whipped and scorned the human body as something despicable, and thus have placed a handicap on health, and made the doctor a necessity.

☛ And they have said that mental attainment was a vain and frivolous thing, and that our reason was a lure to lead us on to the eternal loss of our soul's salvation ☛ ☛

Now, we deny it all, and again proclaim that these will bring you all the good there is—Health, Work, Study—Love!

Work means safety for yourself and service to mankind. Health means much happiness and potential power. Study means knowledge, equanimity and the evolving mind. Love means all the rest!

But Love must be a matter of reciprocity, not a one-sided affair. "I love you because you love the things that I love."

A man who marries a woman in order to educate her, falls a victim to the same fallacy that the woman does who marries a man expecting to reform him.

If you marry a woman who is not on your mental wire, you 'll either go down to her level or you will live in a water-tight compartment and go to purgatory through mental asphyxiation.

Choose this day the habits you would have rule over you ☛ ☛



In the sky of truth the fixed stars are few, and the shepherds who tend their flocks by night are quite as apt to know them as are professed and professional Wise Men of the East.

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'Ware the steam-roller—political, marital, theological !

A seer is the scout of civilization.

A man's theories are apt to smile sadly at his practise, over the gaping gulf that separates the ideal from the real

A thought is mental dynamite.

Recipe for success : Subdue yourself—devote yourself.

Wholesale condemnation is usually a subtle form of flattery

You had better be a round peg in a square hole than a square peg in a square hole. The latter is in for life, while the first is only an indeterminate sentence

Only one get mad at a time.

We can do without being loved, but we can not afford to live without love.

## THE DOWN-AND-OUTER

**L**ITTLE hotels often feature their clerks. Small tailors proudly put forth their cutters. But a big business is built by many earnest men working together for one common end and aim. It is planned by one man, but it is carried forward by many.

A steamship is manned by a crew, and no one particular sailor is necessary. You can replace any man in the engine-room of the Fuerst Bismarck, and she will cross the ocean in less than six days, just the same

In an enterprise that amounts to anything, all transactions should be in the name of the firm, because

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the firm is more than any person connected with it. Clerks or salesmen who have private letter-heads, and ask customers to send letters to them personally, are on the wrong track.

To lose your identity in the business is one of the penalties of working for a great institution. Don't protest—it is no new thing—all big concerns are confronted by the same situation—Get in line! It is a necessity ☛ ☛

If you want to do business individually and in your own name, stay in the country or do business for yourself. Peanut-stands are individualistic; when the peanut-man goes, the stand also croaks. Successful corporations are something else.

Of course the excuse is that if you send me the order direct, I, knowing you and your needs, can take much better care of your wants than that despised and intangible thing, "the house." Besides, sending it through the Circumlocution Office takes time ☛ ☛

There is something more to say. First, long experience has shown that "the saving of time" is exceedingly problematic. For while in some instances a rush order can be gotten off the same night by sending it to an individual, yet when your individual has gone fishing, is at the ball-game, or is sick, or else has given up his job and gone with the opposition house, there are great and vexatious delays, dire confusions and a strain on vocabularies ☛ ☛

This thing of a salesman carrying his trade with him, and considering the customers of the house his personal property, is the thought of only 2 x 4 men. A house must have a certain fixed policy—a reputation for square dealing—otherwise it could not exist at all. It could not even give steady work and good pay to the men who think it would be only a hole in the ground without them.

In the main, the policy of the house is right. Don't acquire the habit of butting in with your stub-end

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of a will in opposition to the general policy of the house. To help yourself, get in line with the house, stand by it, take pride in it, respect it, uphold it, and regard its interests as yours. The men who do this become the only ones who are really necessary. They are the Top-Notchers—Hundred-Pointers. The worst about the other plan is that it ruins the man who undertakes it. For a little while, to do a business of your own in the shadow of the big one, is beautiful—presents come, personal letters, invitations, favors, is Mr. Johnson in! By and by Johnson gets chesty; he resents it when other salesmen wait on his customers or look after his mail. He begins to plot for personal gain, and the first thing you know he is a plain grafter, at loggerheads with his colleagues, with the interests of the house secondary to his own ☞ ☞

We must grow towards the house, and with it, not away from it. Any policy which lays an employee open to temptation, or tends to turn his head, causing him to lose sight of his own best interests, seizing at a small present betterment and losing the great advantage of a life's business, is bad. The open cash-drawer, valuable goods lying around not recorded or inventoried, free-and-easy responsibility, good-enough plans, and let-'er-go policies, all tend to ruin men just as surely as do cigarettes, booze, pasteboards and the races ☞ ☞

The man who thinks he owns "his trade," and threatens to walk out and take other employees and customers with him, is slated to have his dream come true. The manager gives in—the individualist is then sure he is right—the enlarged ego grows, and some day, the house simply takes his word for it, and out he goes. The down-and-outer heads off his mail at the post-office, and for some weeks embarrasses customers, delays trade and more or less confuses system, but a month or two smooths things out, and he is forgotten absolutely. The steamship plows

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right along. ¶ Our egotist gets a new job, only to do it all over again if he can. This kind of a man seldom learns. When he gets a job, he soon begins to correspond with rival firms for a better one, with intent to take his "good-will" along.

The blame should go back to the first firm where he was employed, that allowed him a private letter-head, and let him get filled with the fallacy that he was doing business on his own account, thus losing sight of the great truth that we win through co-operation and not through segregation or separation. The firm's interests are yours; if you think otherwise, you are already on the slide.

The only man who should be given full swing and unlimited power is the one who can neither resign nor run away when the crash comes, but who has to stick and face the deficit, and shoulder the disgrace of failure. All who feel free to hike when the weather gets thick would do well to get in line with the policy of the house ☛ ☛

The weak point in Marxian Socialism is that it plans to divide benefits, but does not say who shall take care of deficits. It relieves everybody of the responsibility of failure and defeat. And just remember this: unless somebody assumes the responsibility of defeat, there will be no benefits to distribute. Also this: that the man who is big enough to be a Somebody is also willing to be a nobody.

☛

Happy is the man who conserves his God-given power until wisdom and not passion shall direct it.

☛

Friendships, for the most part, are real, substantial and lasting. They are built on positive qualities, while the enmities are a vapor that only awaits the sunshine, to be dissipated into nothingness.

☛

Be natural and be proper, but not too proper ☛ ☛

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A man's measure is his ability to select men and materials and organize them.

A degenerate is a man who renders the world no service—who receives but does not bestow, and who has no disposition to carry his share of life's burdens.

Write as you feel and your work will be appreciated by all who feel as you do.

### WHAT IS EDUCATION?

**E**DUCATION means growth, evolution—efficiency. That man is best educated who is most useful.

There is no such thing as a science of education, any more than there is a science in medicine. Some of the very strongest and most influential men who have ever lived were men who never had any "advantages."

Of course it is equally true that great numbers of college graduates have gone to the front; but, on the other hand, a college degree is no proof of competence.

And so long as some men who are not college-bred take first place on the roster of fame, and other men who are college-bred sink out of sight, most thinking men are quite willing to admit there is no such thing as a science of education.

Of the college men who succeed, who shall say they succeeded by and through the aid the college gave, or in spite of it?

Yet many men who win will wail—"If I only had the advantage of college training!"

If so it might have ironed all the individuality out of them.

Yet I would have every man have a college education in order that he might see how little the thing is really

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worth. I would have every man rich that he might know the worthlessness of riches ☞ ☞

TO take a young man away from work, say at eighteen years of age, and keep him from useful labor, in the name of education, for four years, will some day be regarded as a most absurd proposition. It is the most gigantic illusion of the age. Set in motion by theologians, the idea was that the young person should be drilled and versed in "sacred" themes.

¶ Hence, the dead languages and the fixed thought that education should be esoteric.

This separation from the practical world for a number of years, where no useful work was done and the whole attention fixed on abstract themes and theories, often tended to cripple the man so that he could never go back to the world of work and usefulness. He was no longer a producer, and had to be supported by tithes and taxes ☞ ☞

And, of course, as he did not intend to go back to the world of work and usefulness, it really did n't make any difference if he did sink into a pupa-like condition of nullity.

In the smaller colleges many instances are found of students working their way through school. My experience leads me to believe that such students stand a very much better chance in the world's race than those who are made exempt from practical affairs by having everything provided. The responsibility of caring for himself is a necessary factor in man's evolution ☞ ☞

And the point of this preachment lies right here—that to make a young man exempt from the practical world, from eighteen to twenty-two, is to run the risk of ruining him for life. Possibly you have taken opportunity from him and turned him into a memory machine ☞ ☞

HERE are persons who are always talking about preparing for life. The best way to prepare for life is to begin to live.



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A school should not be a preparation ; a school should be life ☛ ☛

Isolation from the world in order to prepare for the world's work is folly. You might as well take a boy out of the blacksmith-shop in order to teach him blacksmithing ☛ ☛

College is a make-believe, and every college student knows it. From the age of fourteen and upward the pupil should feel that he is doing something useful, not merely killing time ; and so his work and his instruction should go right along hand in hand.

The educated man is the useful man.

And no matter how many college degrees a man has, if he can not earn an honest living he is an educated ignoramus, and is one with the yesterdays, doing pedagogic goose-step adown the days to dusty death.

The test is this : Which do you love most, Victory or Truth? ☛ ☛

Creeping into the lives of men everywhere is the thought that co-operation is better than competition—we need each other. And by giving much we will receive much.

To benefit others, you must be reasonably happy : there must be animation through useful activity, good-cheer, kindness and health—health of mind and health of body.

A man possessing Initiative is a Creator.

So long as millions of men gain a living by evolving the machinery of war and training for war we will have war.

I believe in the hands that work ; in the brains that think ; in the hearts that love.



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To associate only with the sociable, the witty, the wise, the brilliant, is a blunder—go among the plain, the uneducated, the stupid, and exercise your own wit and wisdom. You grow by giving.

Taste is the test of the mind.

No man should be blamed for his limitations

## HOW TO KEEP WELL

**MY** father has practised medicine for seventy years, and is still practising.

I, also, have studied the so-called science of medicine.

I am fifty-five years old; my father is ninety.

We live neighbors, and daily ride horseback together or tramp through the fields and woods. Today we did our little jaunt of five miles and back across country

I have never been ill a day—never consulted a physician in a professional way; and, in fact, never missed a meal except through inability of access.

The old gentleman and I are not fully agreed on all of life's themes, so existence for us never resolves itself into a dull neutral gray.

He is a Baptist and I am a Vegetarian.

Occasionally he refers to me as "callow," and we have daily resorts to logic to prove prejudice, and history is searched to bolster the preconceived, but on the following important points we stand together, solid as one man:

First—Ninety-nine people out of a hundred who go to a physician have no organic disease, but are merely suffering from some functional disorder, caused by their own indiscretion.

Second—Individuals who have organic diseases nine times out of ten are suffering from the accumulated evil effects of medication

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Third—That is to say, most diseases are the result of medication which has been prescribed to relieve and take away a beneficent and warning symptom on the part of Nature.

Most of the work of doctors in the past has been to prescribe for symptoms, the difference between actual disease and a symptom being something that the average man does not even yet know.

And the curious part is that on these points all physicians, among themselves, are fully agreed, what I say here being merely truism, triteness and commonplace ☛ ☛

**H**AST week, in talking with an eminent surgeon, he said: "I have performed over a thousand operations of laparotomy, and my records show that in every instance, excepting the cases of habit, the individual was given to what you call the 'Beecham habit.' " ☛ ☛

The people you see waiting in the lobbies of doctors' offices are, in a vast majority of cases, suffering through poisoning caused by an excess of food ☛ Coupled with this goes the bad results of imperfect breathing, irregular sleep, lack of exercise and improper use of stimulants, or the thought of fear, jealousy and hate ☛ ☛

All these things, or any one of them, will, in very many persons, cause fever, chills, cold feet, congestion and faulty elimination.

To administer drugs to a man suffering from malnutrition caused by a desire to "get even," and a lack of fresh air, is simply to compound his troubles, shuffle his maladies, and get him ripe for the ether-cot and scalpel.

Nature is forever trying to keep people well, and most so-called "disease" (which word means merely lack of ease) is self-limiting, and tends to cure itself.

☛ If you have appetite, do not eat too much.

If you have no appetite, do not eat at all ☛ ☛

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Be moderate in the use of all things, save fresh air and sunshine ☞ ☞

The one theme of Ecclesiastes is moderation.


Buddha wrote it down that the greatest word in any language is "equanimity."

William Morris said that the finest blessing of life was systematic, useful work.

Saint Paul declared that the greatest thing in life was love ☞ ☞

Moderation, equanimity, work and love—you need no other physician.


In so stating I lay down a proposition agreed to by all physicians; which was expressed by Hippocrates, the father of all medicine, and then repeated in better phrase by Epictetus, the slave, to his pupil, the great Roman Emperor, Marcus Aurelius, and which has been known to every thinking man and woman since: Moderation, Equanimity, Work and Love!




No man ever did or can do a great work alone ☞ ☞




Some degree of personal independence is absolutely necessary to good work.




Society is in process of evolution. Man is yet primitive. All that has gone before is a preparation for better things to come, but we are moving rapidly, and, I believe, securely toward nobler things.



Complete success alienates a man from his fellows, but suffering makes kinsmen of us all.



Wealth is an engine that can be used for power if you are an engineer; but to be tied to the flywheel of an engine is rather a misfortune.



No man is to be pitied except the one whose Future lies behind ☞ ☞

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Who are my brethren? All those who think as I do, who breathe the same mental atmosphere—these know all that I know 30 30

Woman's inaptitude for reasoning has not prevented her from arriving at truth; nor has man's ability to reason prevented him from floundering in absurdity.

Logic is one thing, and commonsense another 30 30

Our own are those who are in our key; and when this is struck we answer back out of the silence.

Wise initiative is the finest gift of God to man 30 30

It is better to be victimized occasionally than to go through life filled with suspicion.

Morality is simply the attitude we adopt towards people we personally dislike.

The major habit or the minor sin trips its victim over the bank at an unguarded point, and to get back to safety, strong and friendly hands must reach out 30

It does not make much difference what a person studies—all knowledge is related, and the man who studies anything, if he keeps at it, will be learned 30

Appreciation of the worthy can come only from those who are not unworthy.

The education that aims at mere scholarly acquirement, rather than useful intelligence, will have to step down and out. The world needs competent men; then, if their hearts are right, culture will come as a matter of course. To go in search of culture is to accumulate that which is rotten at the core 30 30

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Believe in the divinity of the child, not in its depravity.

To have friends is a great gain, but to achieve an enemy is distinction

Theology is Classified Superstition.

If your friend reveals his humanity and the world forsakes him, it is your opportunity—stand by him.

If calamity, disgrace or poverty come to your friends—then is the time they need you.

Reformers are those who educate people to appreciate the things they need.

Success depends on loyalty and co-operation

Our acts are usually right, but our reasons seldom are.

To undertake to supply people a thing you think they need, but which they do not want, is to have your head elevated on a pike, and your bones buried in Potter's Field

Success is ten per cent opportunity, and ninety per cent intelligent hustle.

Recipe for having food taste like that which mother used to make: Walk five miles before dinner.

### THE SECRET OF EDUCATION

**I**T is qualities that fit a man for a life of usefulness, not the mental possession of facts.

**¶** The school that best helps to form character, not the one that imparts the most information, is the college the future will demand

I do not know of a single college or university in the

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world that focuses on qualities, excepting Tuskegee. ¶ At Harvard, Yale, Dartmouth, Columbia and Princeton, cigarettes are optional, but a stranger, seeing the devotion to them, would surely suppose the practise of cigarette-smoking was compulsory. The boy who does not acquire the tobacco habit at college is regarded as eccentric.

Many college professors teach the cigarette habit by example.

At all our great colleges gymnasium work is optional. Instead of physical culture there is athletics, and those who need the gymnasium most are ashamed to be seen there.

How would the scientific cultivation of these do? **BODILY QUALITIES**—Health of digestion, circulation, breathing, manual skill, vocal speech, and ease in handling all muscles.

**MENTAL QUALITIES**—Painstaking, patience, decision, perseverance, courage, following directions, tact, concentration, insight, observation, mental activity, accuracy and memory.

**MORAL QUALITIES**—Putting one's self in another's place, or thoughtfulness for others, which includes kindness, courtesy, good-cheer, honesty, fidelity to a promise, self-control, self-reliance and self-respect.

Worked by the owner a farm yields well. Renters can not be expected to do as good. Nor can man's mind be cultivated best by proxy.

He who influences the thought of his times influences all the times that follow. He has made his impress on eternity.

The judge is a worse sinner than the woman he condemns, for he sins in his strength and against the light, while she stumbles in the dark and in her weakness.

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Every misery and every crime is evidence that Nature's law has been transgressed.

Paths of kindness are paved with happiness.

Some people are so great that outwardly they may conform to the petty customs of the court, but inwardly the soul towers over the trifling annoyances, and all the vain power of the fearing, quibbling, little princes can not touch them.

### MENTAL MATING

**T**ESTERDAY woman was a chattel. Now she is, in law, a minor. Tomorrow she will be free, or partially so—that is to say, as free as man.

These changes have gradually come about through isolated discoveries that a woman might be a man's comrade and friend—that a man and a woman may be mental mates.

Then for the first time there existed honesty in the relation, for surely I do not have to prove that honesty between master and slave is either an accident or a barren ideality. There must be a community of interest.

Love for its own sake can only exist between a man and a woman mentally mated, for only then is complete, unqualified, honest expression possible. Men who marry for gratification, propagation, or the matter of buttons and socks, must expect to cope with and deal in a certain amount of quibble, subterfuge, concealment and double, deep-dyed prevarication.

And these things will stain the fabric of the souls of those who juggle them and leave their mark upon futurity.

The fusion of two minds in an idea has given a new joy to the race, a zest to life and a reason for living.

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LOVE is for the lover. ¶ And in this new condition, where the mental equality of the woman is being acknowledged, there will be no tyranny, and therefore no concealment and untruth.

There will be simplicity and frankness, and these are the essence of comradeship.

And where there is comradeship, there can love and reason walk hand in hand.

Love and reason!

Love for its own sake, with honesty and truth for counsel and guide, is the highest good ☪ It is the supreme endowment of God. And under these conditions he who loves most is most blessed ☪ ☪ ☪

Love and ownership.

Love and "rights."

Love and finesse.

Love and management.

These things are very old, but love and reason are a new combination. And it can only exist where there is the unconditional admission of equality.

Such a partnership means a doubling of every intellectual joy, and an increased sympathy with every living thing—a oneness that knows no limit.

It means universality.

We reach God through the love of one.

We can gain the Kingdom of Heaven by having the Kingdom of Heaven in our hearts.

Love for love's sake—there is nothing better.

It sweetens every act of life.

Love grows by giving.

The love we give away is the only love we keep ☪ Insight, sympathy, faith, knowledge and love are the results of love—they are the children of parents mentally mated ☪ ☪

Love for love's sake.



The man with a healthy mouth is never sick; the sick man never has a healthy mouth.



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A pessimist is a man who has been compelled to live with an optimist   ☛   ☛

You get what you prepare for.

He who stands still is lost.

When a church becomes fashionable it ceases to be the House of God.

Ideas grow senile and slumber and sleep: and die and lie in their graves for ages: and come again in the garb of youth to slaughter and slay—and inspire and liberate. And this death and resurrection goes on forever. In Time there is nothing new or old: there is only the rising and falling of the Infinite Tide   ☛

The mud-slinger never comes into court with clean hands   ☛   ☛

Science is love with seeing eyes.

That man only is really worthy to be called educated who is able to do at least one useful thing well; who has a sympathy which is universal, and who is in the line of evolution.

Righteousness is only a form of commonsense   ☛   ☛

Do not stop to think about who are with you, and what men are against you. It matters little at the last—both the ability to harm and the ability to help are overestimated   ☛   ☛

When you recognize a thing in the outside world, it is because it was yours already.

Life is a movement outward, an unfolding.

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That which has been done is dead ; that which is now being done is dying ; that only is alive which remains to do ☛ ☛

Power left to itself attains a terrific impulse.

He who will not accept orders has no right to give them ; he who will not serve has no right to command ; he who can not keep silence has no right to speak ☛

The recipe for perpetual ignorance is : Be satisfied with your opinions and content with your knowledge.

Undying faith is possible only for those who are not afraid of being unpopular.

## HOW TO SUCCEED

**T**HE secret of success is this : There is no secret of success ☛ ☛

Carry your chin in and the crown of your head high. We are gods in the chrysalis ☛ ☛

Success is a result of mental attitude, and the right mental attitude will bring success in everything you undertake ☛ ☛

In fact, there is no such thing as failure, except to those who accept and believe in failure. Failure ! There is no such word in all the bright lexicon of speech, unless you yourself have written it there ☛ A great success is made up of an aggregation of little ones. These finally form a whole.

The man who fills a position of honor and trust has first filled many smaller positions of trust.

The man who has the superintendence of ten thousand men has had the charge of many small squads.

**¶** And before he had charge of a small squad he had charge of himself.

The man who does his work so well that he needs no supervision has already succeeded ☛ ☛

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And the acknowledgment of his success is sure to follow in the form of a promotion.

The world wants its work done, and civilization is simply a search for men who can do things ☛ ☛

**S**UCCESS is the most natural thing in the world.

The man who does not succeed has placed himself in opposition to the laws of the universe.

The world needs you—it wants what you produce—you can serve it, and if you will, it will reward you richly ☛ ☛

By doing your work you are moving in the line of least resistance—it is a form of self-protection ☛

You need what others have to give—they need you.

To reciprocate is wisdom. To rebel is folly.

To consume and not produce is a grave mistake, and upon such a one Nature will visit her displeasure.

☛ The common idea is that success means great sacrifice, and that you must buy it with a price. In one sense this is true.

To succeed you must choose. If you want this you can not have that. Success demands concentration—oneness of aim and desire.

Choose this day whom you will serve.

Paradoxically, it is true that you must “sacrifice” some things to gain others ☛ ☛

If you are a young man and wish to succeed in business, you will have to sacrifice the cigarettes, the late hours, the dice, the cards, and all the round of genteel folly which saps your strength and tends to unfit you for your work tomorrow.

**T**HAT awkward and uncouth country boy who went to work yesterday is concentrating on his tasks—he is doing the thing, high or low, mental or what not—yes! He is not so very clever, his trousers bag at the knee, and his sleeves are too short, but his heart has but one desire—to do his work. Soon you will be taking your orders from him ☛ ☛

And let me say right here that the habit of continually

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looking out for Number One is absolutely fatal to success. Nature is on her guard against such, and if by accident they get into a position of power their lease on the place is short. A great success demands a certain abnegation—a certain disinterestedness.

¶ The man who can lose himself in his work is the man who will succeed best.

Courtesy, kindness and concentration—this trinity forms the sesame that will unlock all doors 30 30

Good-cheer is twin sister to good health.

Is n't it the part of wisdom not to put an enemy into your mouth to steal away your brains? Is n't it wise to so fill your working-hours that the night comes as a blessing and a benediction—a time for sweet rest and sleep?

These things mean a preparation for good work. And good work means a preparation for higher work 30 30

Success is easy. We do not ascend the mountain by standing in the valley and jumping over it.

Success is only difficult to the man who is trying to lift himself by tugging at his boot-straps.

To love one's friends, to bathe in life's sunshine, to preserve a right mental attitude—the perceptive attitude, the attitude of gratitude—and to do one's work—these make up an ideal life.

Only through liberty can men progress and grow 30


Our admiration is so given to dead martyrs that we have little time for living heroes.

Keep your ray of reason ! It is your only guiding star. He who says you would see better if you would blow it out is a preacher.


The Ideal Life is only the normal or natural life as we shall some day know it 30 30

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We need some one to believe in us—if we do well, we want our work recommended, our faith corroborated. The individual who thinks well of you, who keeps his mind on your good qualities, and does not look for flaws, is your friend. Who is my brother? I'll tell you: he is the one who recognizes the good in me ☞ ☞



The church increases morality at the expense of intellect, and thus tends to keep man forever a mental minor ☞ ☞



### CREDO

**I** BELIEVE in the Motherhood of God ☞ ☞  
I believe in the blessed Trinity of Father, Mother and Child.

I believe that God is here, and that we are as near Him now as ever we shall be. I do not believe He started this world a-going and went away and left it to run itself.

I believe in the sacredness of the human body, this transient dwelling-place of a living soul, and so I deem it the duty of every man and every woman to keep his or her body beautiful through right thinking and right living ☞ ☞

I believe that the love of man for woman, and the love of woman for man is holy; and that this love in all its promptings is as much an emanation of the Divine Spirit as man's love for God, or the most daring hazards of the human mind.

I believe in salvation through economic, social and spiritual freedom.

I believe John Ruskin, William Morris, Henry Thoreau, Walt Whitman and Leo Tolstoy to be Prophets of God, who should rank in mental reach and spiritual insight with Elijah, Hosea, Ezekiel and Isaiah ☞ ☞

I believe that men are inspired today as much as

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ever men were. ¶ I believe we are now living in Eternity as much as ever we shall.

I believe that the best way to prepare for a Future Life is to be kind, live one day at a time, and do the work you can do the best, doing it as well as you can.

I believe we should remember the week-day to keep it holy ☪ ☪

I believe there is no devil but fear.

I believe that no one can harm you but yourself ☪

I believe in my own divinity—and yours.

I believe that we are all sons of God, and it doth not yet appear what we shall be.

I believe the only way we can reach the Kingdom of Heaven is to have the Kingdom of Heaven in our hearts ☪ ☪

I believe in every man minding his own business.

I believe in freedom—social, economic, domestic, political, mental, spiritual.

I believe in sunshine, fresh air, friendship, calm sleep, beautiful thoughts.

I believe in the paradox of success through failure ☪

I believe in the purifying process of sorrow, and I believe that death is a manifestation of life.

I believe the Universe is planned for good.

I believe it is possible that I shall make other creeds, and change this one, or add to it, from time to time as new light may come to me.

☪  
Men are great only as they are kind.

☪  
I think it really better, if you have to choose, to drink beer out of an earthen pot—as did the father of John Sebastian Bach—and be kind and gentle, than to have a sharp nose for other folks' faults and be continually trying to pinch and prod the old world into the straight and narrow path of virtue.

☪  
As we grow better we meet better people ☪ ☪

## ELBERT HUBBARD

It does not take much strength to do things, but it requires great strength to decide on what to do ☞ ☞

Be a man and a friend to everybody.

A good laugh is sunshine in the house.

Live one day at a time, do your work as well as you can, and be kind ☞ ☞

The industrious man is light-hearted—the man who works is the happy man.

### THE SPIRIT OF THE AGE

THE spirit of the age is essentially humanitarian ☞ ☞

Four hundred twenty-five years before the birth of the Nazarene, Socrates said, "The gods are on high Olympus, but you and I are here." And for this—and a few other observations—he was compelled to drink a substitute for coffee.

We do not know anything about either Olympus or Elysium, but we do know something about Athens.

☞ Athens is here.

Athens needs us—the Greeks are at the door.

This is the prevailing spirit in most of the churches of America today. Our religion is more humanitarian than theological ☞ ☞

A like evolution has come about in medicine.

The materia medica of twenty-five years ago is now obsolete. No good doctor today treats symptoms—he neither gives you something to relieve your headache nor to settle your stomach. These are but timely ting-a-lings—Nature's warnings—look out! And the doctor tells you so and charges you a fee sufficient to impress you with the fact that he is no fool, but that you may be ☞ ☞

The lawyer who now gets the largest fees is never

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seen in the courtroom. Litigation is now largely given over to damage suits, carried on by clients who want something for nothing, and little lawyers, sharklike and hungry, who work on contingent fees ☛ ☛

THREE-FOURTHS of the time of all superior and supreme courts is taken up by His Effluvia, who brings suit through His Bacteria, with His Crabship as chief witness, for damages not due, either in justice or in fact.

How to get rid of this burden, brought upon us by men who have nothing to lose, is a question too big for the average legislator. It can only be solved by heroic measures, carried out by lawyers who are out of politics and have a complete indifference for cheap popularity ☛ ☛

Here is an opportunity for men of courage and ability.

¶ But the point is this: Wise businessmen keep out of court. They arbitrate their differences—compromise—they can not afford to quit their work for the sake of getting even. As for making money, they know a better way.

In theology we are waiving distinctions and devoting ourselves to the divine spirit as it manifests itself in humanity. We are talking less about another world and taking more notice of the one we inhabit. Of course we occasionally have heresy trials, and pictures of the offender and the accusing bishop adorn the first page, but heresy trials not accompanied by the scaffold or the fagots are innocuous and exceedingly tame ☛

In medicine we have more faith in ourselves and less in prescriptions.

In pedagogy we are teaching more and more by the natural method—learning by doing—and less and less by means of injunction and precept.

In penology we seek to educate and reform, not to suppress, repress and punish. ¶ That is to say, the gods are on high Olympus, but the Greeks are at our door.

¶ Humanity needs us.



## ELBERT HUBBARD

God never made a gymnasium—He did, however, make a garden ☛ ☛

He who passes out to the world a counterfeit life gets paid for it in Confederate money.

The advantage of college lies in stimulus, and not in information. The stimulus we need, but the information we can get through a clerk.

No greater insult was ever offered to God than the claim that His chief product, man, is base at heart and merits damnation ☛ ☛

The more practical a man is, the larger his stock of Connecticut commonsense, the greater is his disillusionment as his children grow to manhood.

Aim for the bull's-eye, not for acreage.

If you pay for the service you can always get some one to absolve you and grant you absolution, but to absolve yourself at your own cosmic shrine, ay! that is difficult.

System is crystallized commonsense.

Nothing unmasks a man like his use of power ☛ ☛

### A PAYING POLICY

SO this, then, is an essay on "Life's Lubricant; or, Kindness and Courtesy as a Paying Policy." I am writing in a day-coach on a little journey from Buffalo to Pittsburgh. When the conductor took up my ticket he smiled and thanked me ☛ ☛

And that started me thinking, and when I begin thinking, I reach for my trusty pad and pencil. Such

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a little push does it take to start one's mental accelerator! ☛ ☛

This particular conductor will probably never know that he gave me a cosmic hunch—a psychic vibe. Why should he? His manner toward me was not different from that toward the old woman across the aisle who asked him what time it was, and, on being told, asked another question thus: "Say, mister, are you sure your watch is right?"

Well, it is good to know that there is at least one railroad in the United States where courtesy in dealing with passengers and patrons is the universal rule ☛ ☛

On this road the word has gone forth and every trainman and agent has got the germ in his system. Good things are catching as well as bad, and while in this instance I do not know the actual facts, I make the hazard that the big boys in the general offices are setting their helpers an example.

Emerson says, "A great institution is the lengthened shadow of one man." That is, one man's spirit runs through and pervades every successful institution. He keys the symphony.

Is the store a jumble of rush, push, grab, graft and disorder? That is the soul of the manager you see. He is not big enough to make an atmosphere.

On the other hand, there are places of business where things are organized, systematized, and where the universal rule is prompt, respectful and intelligent service ☛ ☛

**A** GOOD railroadman will never guy passengers, give short or flippant answers to questions, nor will he laugh at the mistakes of the rustic and the "rube." He will look especially after the comfort of elderly people, of "country folks" and of women traveling alone or with children.

No doubt passengers are often very trying, but it is the business of a good railroadman to meet discourtesy with unfailing patience.

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Everybody is really decent in spots; and I have seen the gentle answer completely disarm a grouch who was bent on chewing the red rag of wordy warfare. We can all remember a day when passengers who asked for tickets apologized, and when you got on a train you assumed a meek and becoming modesty, for fear of having your head snapped off.

"Is this the train for Chicago?" I heard a man ask a trainman not long ago ♪ ♪

"Well, say, can't you read that sign? Pile in the coach and stay there; I guess it will hold you all right!" was the answer.

Of course it is not railroadmen alone who see how kindness lubricates life. Courtesy in every line of life is now the growing rule ♪ ♪

No strong man lowers himself by giving somebody a lift, no matter who that "somebody" is. It may be an ignorant foreigner, unversed in our ways and language, but there is a right way and a wrong way, even in pantomime.



TO the clerk who would succeed, I say, cultivate charm of manner. Courteous manners in little things are an asset worth acquiring. When a customer approaches, rise and offer a chair. Step aside and let the store's guest pass first into the elevator. These are little things, but they make you and your work finer ♪ ♪

To gibe visitors, or to give fresh and flippant answers, even to stupid or impudent people, is a great mistake. Meet rudeness with unfailing politeness and see how much better you feel.

Your promise to a customer is your employer's promise. A broken promise always hurts; and it shows weakness in the character of a business organization, just as unreliability does in an individual ♪ ♪



If your business is to wait on customers, be careful of your dress and appearance. Do your manicuring before you reach the store. A toothbrush is a good

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investment. A salesman with a bad breath is dear at any price. Let your dress be quiet, neat and not too fashionable. To have a prosperous appearance helps you inwardly and helps the business   Give each customer your whole attention, and give just as considerate attention to a little buyer as to a big one.


If asked for information, be sure you have it before you give it. Do not assume that the location or fact is so now because you once thought it so.




Don't misdirect. Make your directions so clear that they will be a real help.


And the more people you direct, and the higher the intelligence you can rightly lend, the more valuable is your life  




The most precious possession in life is good health. Eat moderately, breathe deeply, exercise outdoors and get eight hours' sleep. And cultivate courtesy as a business asset.




 Good Roycrofters can't get sick; they find it very difficult to be poor; and in order to be unhappy, they have to take a lay-off.

 People who say, "There's no use talking," usually keep right on doing it.

 The sense of universality is heaven  

 Let's keep the windows open to the East, be worthy, and some time we shall know.

 Sanity lies in your ability to think individually and act collectively  

 Strength comes from solitude, a waiting, a communion with the best in us, which is at one with the divine spark  

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Industrialism, as it changes and betters human environment, is the true civilizing agent.

Cease being a creature, and become a creator

The history of all dogmatic and "revealed" religions is, in truth, but a history of man's endeavors to discover or invent some plan or scheme or method whereby he may shirk his personal responsibility, or shift it to other shoulders than his own, or in some manner escape the natural consequences of its conscious and intentional evasion or violation.

### MIDDLEMEN AND PARASITES

THE Reverend Sydney Smith once made up a list of things that we could do without. It will be remembered that he finally ended by declaring we could eliminate everything but cooks.

Yet Charles Lamb used to go without food in order to save money to buy books. And Andrew Lang said that if there were no good books in Heaven he would not want to go there.

Also, we find several modern cults founded on the idea of eliminating cooks by eating raw food. I know a man who consumes only nuts, raisins, prunes and milk, and he seems to thrive on the diet.

Our ancestors only a few hundred years ago ate their meat raw and worshiped fire.

Nevertheless, in spite of these quilllets and quibbles, the fact remains that Sydney Smith is right—the person who prepares food for the people is a necessity.

¶ Let us define a bit: The cook is the individual who prepares our food for us.

But before food is prepared it must be secured, and so we must have the farmer who evolves the food out of the ground.

In the preparation of hare soup, the first move, we

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are told, is to "catch your hare," to which the would-be joker has written an advertisement for a certain firm that supplies hair-dye and explains, "The first requisite in dyeing your hair is to secure your hair."

**I** PASS up this persiflage and rise into the higher ether of pragmatic philosophy.

We hear much about the elimination of the middleman, but I have never yet seen a sharp, definite, crystalline definition of what a middleman is. Technically, a middleman is any one who stands between the producer and the consumer.

But most of the people who use the expression "middleman" regard him as an animated example of lost motion, a specimen of economic slack. No doubt there are several professions and occupations that could be abolished from civilized society with decided advantage.

Edward Bellamy declared advertising to be an economic waste; and he explained that the cost of advertising was always counted in and added to the value of the article and ultimately was paid for by the consumer.

He then made his calculation that by eliminating advertising the cost of the article to the consumer would be much reduced.

To the argument we make no exception, but to the assumption that all advertising is economic waste a demurrer must here be entered.

Advertising is telling who you are, where you are and what you have to offer the world in the way of service or commodity. If nobody knows who you are, or what you have to offer, you do no business, and the world is the loser through giving you absent treatment.

Life is too short for the consumer to employ detectives to ferret out merchants who have the necessities of life to sell.

People who want to buy things do not catch the seller,

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chloroform him and cram the orders into his pockets.

¶ Parties who want milk should not seat themselves on a stool in the middle of a field in hope that the cow will back up to them ☞ ☞

This would be as vain as for a man to step out of his office on Broadway and shoot into the air in the hope of firing into a flock of ducks that might be flying over.

ADVERTISING is the proper education of the public as to where the thing can be found, and therefore it is a necessity.

We are parts and particles of each other, but a little of the kindly glue of human brotherhood is needed in order to fasten us together.

The policeman who keeps the crossing clear, and at the same time informs us as to the location of the post-office and the First National Bank, is no doubt, in one sense, an economic waste. On the other hand, he is an economic necessity. He is a necessary middleman ☞ ☞

He relieves the congestion of traffic, and granting the hypothesis that he does not misdirect us as to the location of the post-office, he speeds us on our way.

¶ The musician who so delightfully entertains us, the lecturer who informs us, and the preacher who relieves all tendency to insomnia, or serves as a social promoter, all are middlemen.

We say that food is a primal need ☞ ☞

Next to this comes affection—for we can not love on half-rations. People who are not properly nourished bicker without ceasing ; so Love flees and stands aloof, naked and cold, with finger to his lips.

Granting that food is a primal need, food then must be cooked and served. The very simple service of the cafeteria, where you flunkie for yourself and pocket your own fee, is a necessity ☞ ☞

Somebody must cook and somebody must serve ☞ Otherwise, all of us would have to do the thing for

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ourselves, and then all our efforts would be taken up in the search for eats and we would be reduced to the occupation of the Caveman.

Civilization is a great system of transfers. Each one does the thing he can do best and works for the good of all 30 30

It is all for each, and each for all.

So any man who does a needed service for humanity should not be classed with the parasites, although he be a middleman.

The alternating current gives power; only an obstructed current gives either heat or light; all good things require difficulty.

Science stands for the head, religion for the heart 30

Through the desire and effort to express, we will reach the highest good.

Mankind is moving toward the light, and such is our faith in the Divine Intelligence that we do not believe that in our hearts were planted aspirations and desires that are to work our undoing 30 30

Men are under the domain of natural law as much as bees. Men succeed only by working with other men and for other men.

Debt is the devil in disguise 30 30

Think less about your rights, more about your duties.

No god was ever jealous, but the man who invents him always is.

Worry is futile and senseless, being born often of a blindness that will not wait 30 30



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Parties who fuss about saving their souls, probably have no souls worth saving 30 30

Individuality is a departure from a complete type, and so is never perfect.

Only the exiled can sympathize with the exiled—only the downtrodden and sore-oppressed understand the outcast 30 30

The wise hold all earthly things lightly—they are stripping for eternity.

There is a sweet recompense in mutual deprivations, where trials and difficulties only serve to cement affection 30 30

## OBEDIENCE

THE very first item in the creed of common-sense is obedience.

Perform your work with a whole heart 30 30

Revolt may be sometimes necessary, but the man who tries to mix revolt and obedience is doomed to disappoint himself and everybody with whom he has dealings.

To flavor work with protest is to fail in the protest and fail in the work.

When you revolt, why, revolt—climb, hike, get out, defy—tell everybody and everything to go to hades! That disposes of the case. You thus separate yourself entirely from those you have served—no one misunderstands you—you have declared yourself 30 30

The man who quits in disgust when ordered to perform a task which he considers menial or unjust may be a pretty good fellow; but the malcontent who takes your order with a smile and then secretly disobeys is a dangerous proposition.

To pretend to obey and yet carry in your heart the

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spirit of revolt is to do half-hearted, slipshod work.

¶ If revolt and obedience are equal in power, your engine will then stop on the center, and you benefit no one, not even yourself ☛ ☛

THE spirit of obedience is the controlling impulse that dominates the receptive mind and the hospitable heart. There are boats that mind the helm and there are boats that do not. Those that do not get holes knocked in them sooner or later.

¶ To keep off the rocks, obey the rudder.

Obedience is not slavishly to obey this man or that, but it is that cheerful mental state which responds to the necessity of the case, and does the thing without any back talk—uttered or unexpressed.

Obedience to the institution—loyalty!

The man who has not learned to obey has trouble ahead of him every step of the way. The world has it in for him continually, because he has it in for the world ☛ ☛

The man who does not know how to receive orders is not fit to issue them to others. But the individual who knows how to execute the orders given him is preparing the way to issue orders, and better still, to have them obeyed.

There is known to me a prominent business house that by the very force of its directness and worth has incurred the enmity of many rivals. In fact, there is a very general conspiracy on hand to put the institution down and out.

In talking with a young man employed by this house he yawned and said, "Oh, in this quarrel I am neutral." ☛ ☛

"But you get your bread and butter from this firm, and in a matter where the very life of the institution is concerned I do not see how you can be a neutral."

¶ And he changed the subject.

I think that if I enlisted in the Japanese army I would not be a neutral ☛ ☛

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**B**USINESS is a fight—a continual struggle—just as life is. Man has reached his present degree of development through struggle ☛ ☛

Struggle there must be and always will be.

The struggle began as purely physical. As man evolved it shifted ground to the mental, the psychic and the spiritual, with a few dashes of Caveman proclivities still left ☛ ☛

But, depend upon it, the struggle will always be—life is activity. And when it gets to be a struggle in well-doing, it will still be a struggle. When inertia gets the better of you it is time to telephone the undertaker ☛ ☛

The only real neutral in this game of life is a dead one.

☛ Eternal vigilance is not only the price of liberty, but of every other good thing.

A business that is not safeguarded on every side by active, alert, attentive, vigilant men is gone ☛ As oxygen is the disintegrating principle of life, working night and day to dissolve, separate, pull apart and dissipate, so there is something in business that continually tends to scatter, destroy and shift possession from this man to that. A million mice nibble eternally at every business venture.


The mice are not neutrals, and if enough employees in a business house are neutrals, the whole concern will eventually come tumbling about their ears ☛ ☛


I like that order of Field Marshal Oyama, "Give every honorable neutral that you find in our lines the honorable jiu-jitsu hikerino."


☛  
Man's business is to work—to surmount difficulties, to endure hardships, to solve problems, to overcome the inertia of his own nature: to turn chaos into cosmos by the aid of system—this is, to live!


☛  
Strong drink makes no man more useful ; but it renders many a useful man useless ☛ ☛


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Life is the continuous adjustment of internal to external relations ☛ ☛  


The basis of commonsense is to know that good men may differ, yet in their differences agree.  


If your neighbor's team is stuck in the mud, it is not quite enough to advise him to "hitch his wagon to a star." ☛ ☛  


Knowledge consists in a sense of values—a fine discernment for trouble lies in the mass.  


Immortality is reserved for those alone who have been despised and rejected of men.  


### THE LAW OF LOVE

**I**N the beginning of his career man is repressed and suppressed by Nature. Fear haunts his footsteps. The shadows of the forests are filled with the unknown. To get out into the open—out into the clearing—where he can see, is his desire ☛ ☛

And in the great order of things this is well, for the impulse to see and know leads to all that is good ☛ But here we find that great primal fear of the forest—the place of hiding! It was the monkey that took to the plains, that stood upright and observed, and learned to run, that evolved into a man.

Out on the plains the man recovers from his fright and looks around. He finds a few trees, and near them is a bubbling spring of water.

He is refreshed by the water, and the shade is grateful.

☛ Then it dawns upon him by slow degrees that trees and water always go together, and that society is only possible where these things exist.

Surely that Texas man was right: Water, trees and society are all that Hell lacks of being Paradise ☛ ☛

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**M**AN contrives to divert the water of streams and plants trees.

These trees grow, just in proportion as they are wisely watered and cultivated. And here is a thing that man does not know until way along in the game, that is, that in cultivating the trees he cultivates himself ☛

But man notes this, that where trees grow, showers come, too, from the skies, for water and foliage mutually attract ☛ ☛

So, from a state of fear of the forest, man learns to love the tree. From being depressed by Nature, he co-operates with her.

He perceives that man himself is a part of Nature and under the domain of the same great natural laws that control the tree.

The last lesson is that in a great degree we not only can co-operate with Nature, but we can also control her. So, from being a victim, man becomes a master.

☛ This discovery of unity and oneness, and next the mastership, is the work of those rare souls, men of great faith, great originality, individuality and power of initiative whom, for lack of a better term, we call geniuses ☛ ☛

It is easy to say, "We are part of all we see and hear and feel," when many others are saying the same ☛

But how was it when men sang, "This world is but a desert drear, Heaven is my home"?

The genius is the man who stands at the pivotal point and flings into the teeth of intrenched prejudice his own thought, pitting himself against the ignorance of the past.

With no uncertain tone and without apology he lifts up his voice and cries aloud, "They have said unto you in olden times, \* \* \* but I say unto you!"

☛ And again, "A new commandment I give unto you, that ye love one another."

—

True life lies in laughter, love and work ☛ ☛

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For the first time in the history of the world, it is the general feeling that free speech is a good thing, and that the masses can safely be trusted with it. ☪

The millennium will come, only through scientific acceptance of piety. ☪

What you want to do is to walk more and eat less; also love more and hate less, and this "germ theory" will take care of itself. ☪ ☪ ☪

### A QUESTION—DO YOU KNOW?

**D**O you know: That newspapers are managed by men;  
And that editors are men;  
And that doctors are men;  
And that lawyers are men;  
And that judges are men;  
And that all laws are and have been made by men;  
And that all priests and preachers are men;  
And that all religions were made and formulated by men;  
And that all books were written by men;  
And that all the justice we know is man's justice;  
And that what we call God's justice is only man's idea of what he would do if he were God;  
And that this idea changes as man changes;  
And that man's conception of God's justice has softened, refined, and become less severe than ever before;  
And that all the love we know is man's love;  
And all compassion, man's compassion;  
And all sympathy, man's sympathy;  
And all forgiveness, man's forgiveness;  
And that there is nothing finer, greater, nobler in the world than man;  
And that all beings, spirits and persons greater than man have been, and are, the creation of man's mind;  
And that man is not yet completed, but only in

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process of creation ; ¶ And that in his present transitional state he has partially abandoned intuition without fully getting control of his intellect ;

And that all laws, creeds and dogmas are of only transient value ;

And should be eliminated when they no longer minister to human happiness ;

And that now, for the first time in the history of the world, a very large number of people know these things ;

And are exercising their brains ;

And that the brain is an organ and grows strong by use, and only through use ;

And that man's ability to think is a new acquisition ;

And that very few people as yet are able to think at all, being moved by feeling—hunger, fear and the hope of pleasure ;

And that most so-called educated men are those who have memorized some things and can glibly repeat the things which other men have memorized and then glibly told them ;

For, to think efficiently one must be logical, rational, scientific and philosophic ;

That to be logical one must be able to follow a sequence, or a cause and effect, step by step ;

That to be rational one must be able to accept and use a unit of measurement, so as to ascertain proportions and reason rightly concerning the simple movements of life and its tendencies ;

That to be scientific one must be able to classify and co-ordinate the facts that logic and reason supply ;

And that to be philosophic he must be able to unify and deduce right conclusions from science ;

And that this faculty of efficient thinking is yet only in its infancy ;

And that philosophic thinking gives wings to the imagination ;

And that through right thinking we will gradually

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learn to control our bodies, our tempers, our desires,  
our imaginations, our environment ;

And that the trained imagination is a searchlight  
which reveals the future ;

And that by the use of imagination we now see  
Paradise ahead ;

A Paradise of increasing effort, work, endeavor and  
increasing power ;

A Paradise of this world, that is to come through  
health, work, simplicity, honesty, mutuality, co-operation,  
reciprocity and love ?

To act as we should is the moral part : to know how  
to act is the intellectual part

The question still remains whether discipline is not  
a matter of gratification to the person in power,  
rather than a sincere desire and honest attempt to  
benefit the person disciplined.

Education is an achievement, not a gift.

It is a fine thing to have ability, but the ability to  
discover ability in others is the true test.

Every cloud has a silver lining—but it isn't the cloud  
that we want

Through sin do men reach the light, and that which  
teaches can not be wholly bad.

## LOYALTY

**A** BIG business is a steamship bound for a  
port called Success. It takes a large force  
of men to operate this boat. Eternal vigilance  
is not only the price of liberty, but it is the  
price of every other good thing, including steam-  
boating



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To keep this steamship moving, the captain requires the assistance of hundreds of people who have a singleness of aim—one purpose—a desire to do the right thing and the best thing in order that the ship shall move steadily, surely and safely on her course.

¶ Curiously enough, there are men constantly falling overboard. These folks who fall overboard are always cautioned to keep away from dangerous places, still there are those who delight in taking risks. These individuals who fall off, and cling to floating spars, or are picked up by passing craft, usually declare that they were “discharged.” They say the Captain or the Mate or their comrades had it in for them.

¶ I am inclined to think that no man was ever “discharged” from a successful concern—he discharges himself ☛ ☛

When a man quits his work, say, oiling the engine or scrubbing the deck, and leans over the side calling to outsiders, explaining what a bum boat he is aboard of, how bad the food is and what a fool there is for a Captain, he gradually loosens his hold until he falls into the yeasty deep. There is no one to blame but himself, yet probably you will have hard work to make him understand this little point.


When a man is told to do a certain thing, and there leaps to his lips, or even to his heart, the formula, “I was n’t hired to do that,” he is standing upon a greased plank that inclines toward the sea. When the plank is tilted to a proper angle, he goes to Davy Jones’ locker, and nobody tilts the fatal plank but the man himself.

And the way the plank is tilted is this: the man takes more interest in passing craft and what is going on on land, than in doing his work on board ship ☛

So I repeat: no man employed by a successful concern was ever discharged. Those who fall overboard get on the greased plank and then give it a tilt to the starboard ☛ ☛


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If you are on a greased plank, you had better get off from it, and quickly, too.

Loyalty is the thing! 

Our quarrel with the world is only our quarrel with ourselves. When we are at peace with self, we are at peace with God.

Weep not peeling other people's onions.

If you want to find the spring of perpetual youth, go and dig in the sand with the children, or hoe in the garden — then you will tap that spring all right 

Your neighbor is the man who needs you.

Man is the instrument of Deity.

### DECLARATION



HOLD these truths to be self-evident:

That man was made to be happy;

That happiness is only attainable through useful effort;

That the best way to help ourselves is to help others;

That useful effort means the proper exercise of all our faculties;

That we grow, only through this exercise;

That education should continue through life, and the joys of mental endeavor should be, especially, the solace of the old;

That where men alternate work, study and play in right proportion, the brain is the last organ of the body to fail. Death for such has no terrors;

That the possession of wealth can never make a man exempt from useful, manual labor;

That if all would work a little, none would be over-worked;

That if no one wasted, all would have enough;

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That if none were overfed, none would be underfed ;

¶ That the rich and " educated " need education quite as much as the poor and illiterate ;

That the presence of a serving-class is an indictment and a disgrace to our civilization ; That the disadvantage of having a serving-class falls most upon those who are served, and not upon those who serve—just as the real curse of slavery falls upon the slaveowner ;

¶ That the presence of a serving-class tends toward dissolution instead of co-operation ;

That the people who are waited on by a serving-class can not have a just consideration for the rights of others, and that they waste both time and substance, both of which are lost forever, and can only partially be made good by additional human effort ;

That the person who lives on the labor of others, not giving himself in return to the best of his ability, is really a consumer of human life ;

That the best way to abolish a serving-class is for all to join it ;

That in useful service there is no high nor low ;

That all duties, offices and things which are useful and necessary are sacred, and that nothing else is or can be   •••••

—

You can live forty days without food, but you can not possibly live four minutes without air. These things being true, is it wise to stuff ourselves with food and starve ourselves for want of air ?

—

When we cease bowing down to a book, a word, a formula, we discover that Thought was the thing—not the play upon words.

—

Life consists in molting our illusions. We form creeds today only to throw them away tomorrow   ••• The eagle molts a feather because he is growing a better one   •••

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The best preparation for good work tomorrow is to do good work today; the best preparation for life in the hereafter is to live now ☞ ☞

Live so as to get the approbation of your Other Self, and success is yours. But pray that success will not come any faster than you are able to endure it ☞ ☞

Life is a search for power ☞ ☞

Do not take life too seriously—you will never get out of it alive.

A sect is merely a point of view.

The soul grows by leaps and bounds, by throes and throbs. A flash, and a glory stands revealed for which you have been groping blindly through the years ☞

Do not go out of your way to do good, but do good whenever it comes in your way.

## THEOLOGY AND MEDICINE

**M**ARTIN LUTHER the German, John Calvin the Frenchman, and John Knox the Scotchman, lived at the same time. They constitute a trinity of strong men who profoundly influenced their times; and the epoch they made was so important that we refer to it as "The Reformation." They form the undertow of that great tidal wave of reason, the Italian Renaissance. And as the chief business of the Hahnemanian School of Medicine was to dilute the dose of the Allopaths, and the Christian Scientists confirmed the Homeopaths in a belief in the beauties of the blank tablet, so did Luther, Calvin and Knox neutralize the arrogance of Rome, and dilute the dose of despotism ☞ Ernest Renan thought that Martin Luther put progress back five

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hundred years, "by effecting a compromise with the Catholic Church, supplying the people something just as good, at less cost." ☛ ☛

Yet the great Renan must have known that fanaticism is a disease of the mind, just as alcoholism is a disease of the body, and the rational cure for both is the diminishing dose. That is, you are weaned from one thing by the substitution of something less harmful ☛ ☛

The cure by violence and revulsion, sometimes works, but it is unreliable and often unsafe.

Mankind can be released from the power of weakness only by slow degrees.

Christian Science has eliminated the doctor, reducing the rank of priest to that of reader, and thrown away the bell, candle and curse, but it still finds it expedient, if not absolutely necessary, to have its "Book" and "Church." ☛ ☛

And behold one great Life-Insurance Company has instructed its agents by circular thus: "Christian Scientists as a class are extra good risks and should be solicited."

Then comes Doctor Hughson Harding, the celebrated neurologist of London, and says, "Christian Science by lessening nerve-tension, and increasing the self-reliance of the patient, brings about a normal flow of the secretions, and thus doubtless increases the average length of human life in a very perceptible degree." ☛ ☛

Renan's idea that humanity could have been jumped from the hypnotic dazzle of Rome into the clean, calm sunlight of reason at a bound, if Luther had not interposed "with something just as good," is not reasonable. Mankind must get used to the light by degrees ☛ ☛

And if Protestantism is "a compromise with truth," as Diderot and so many others have averred, let us just remember that life itself is a compromise, and

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that progress is only possible through courteously giving the rights of the road and making way for vehicles, even though you do not exactly love the occupants nor admire their millinery.

**N**ATURE intended that each animal should live to an age approximating five times the number of years which it takes to reach its bodily maturity. Man reaches his height and maximum strength at twenty, and should therefore live to be a hundred.

¶ The brain, being the last organ developed, and growing until man is past seventy, should sit secure and watch every organ decline. As it is, the brain, with over one-half of the individuals who live to be seventy, loses its power before the hands and feet, and death reaps something less than a man—all through too much exercise of the brain, or not enough ☛ ☛

Glancing once more at Doctor Harding's remark, it is very evident that if the sum of human happiness can be increased, life will be much extended, and the danger of dying at the top obviated.

Of all the mental and physical polluters of life, nothing exercises such a poisonous effect as fear.

Fear paralyzes the will, and either stagnates the secretions or turns them loose in a torrent.

Jealousy, cruelty, hate, revenge, all are forms of fear.

¶ Abolish fear, and every man and woman is an orator and an artist. The criminal and the untruthful person are obsessed by fear until the genial current of their life is turned awry. A man, like a horse, is safe until he gets in the fell clutch of fear.

When the Shah of Persia was asked the average length of human life in his country, he replied, "Some die old, some die young—only God can tell how long anybody will live." ☛ ☛

Luther died at sixty-three, Calvin at fifty-three, and John Knox at fifty-seven. Luther and Knox were in prison, and Calvin escaped only by flight. All were under sentence of death; all lived under the ban of

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fear. All were literally scared to death, and all have literally scared to death thousands upon thousands of other people ☹ ☹

Now if you were asked what factor in human life had contributed most to fear, would you not be compelled in truth to say, theology?

Theology, by diverting the attention of men from this life to another, and by endeavoring to coerce all men into one religion, constantly preaching that this world is full of misery, but the next world would be beautiful—or not—as the case may be, has forced on men the thought of fear where otherwise there might have been the happy abandon of Nature ☹ ☹

Next to theology, in point of harm, is medicine, which is the study of the abnormal, and the constantly iterated thought that the "family physician" was a necessary adjunct to life itself; which thought has bred in mankind the fallacy of looking to the doctor for relief from pain, instead of to ourselves. Should we not understand the Laws of Life sufficiently, so as to be as well and as happy as birds and squirrels? The third great engine of human misery has been the law. Seventy per cent of the members of all our lawmaking bodies are lawyers. Very naturally, lawyers in making laws favor laws that make lawyers a necessity. If this were not so, lawyers would not be human.

☞ Until very recent times, and in degree I am told it is so yet, laws are for the subjection of the many and the upholding of the privileges of the few. The few employ a vast lobby, while all the many can do is to obey, or be ground into the mire. All the justice the plain people have, they have had to fight for, and what we get is a sop to keep us quiet. The law, for most people, is a great, mysterious, malevolent engine of wrath. A legal summons will yet blanch the cheek of most honest men, and an officer at the door sends consternation into the family. The District Attorney prosecutes us—we must defend ourselves.

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“ And if you have no money to hire a lawyer, you are adjudged guilty and for you justice is a by-word,” says Edward Lauterbach, the eminent lawyer ☞ ☞ And here is the argument : The fear of death, as taught by the clergy, the fear of disease, as fostered by the doctors, and the fear of the law, as disseminated by lawyers, has created a fog of fear that has permeated us like a miasma, and cut human life short one-third, causing the brain to reel and rock at a time when it should be the serene and steadfast pilot of our lives ☞ “What then,” you ask, “shall we go back to savagery?” ☞ And my answer is, No, we must, and will, and are, going on, on to Enlightenment.

This is a busy world, but the age is calling for men who can help bear its burdens, who can do things, whose faces are turned toward the sunrise. There is no place for the man who lives in the squabbles of the past ☞ ☞

A friend is Nature's masterpiece.

When we lose ourselves in our work, we find our better selves ☞ ☞

Good habits are the mentors that regulate our lives ☞

Words of wisdom will ever be interpreted by fools according to their folly, and words of foolishness will sometimes have truth read into them by guileless minds ☞ ☞


You had better be standard by performance than by pedigree.

The man who thinks out what he wants to do, and then works and works hard, will win, and no others do, or ever have, or can—God will not have it so ☞




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Send the flowers when the man gets well, instead of when he does n't   ☪  ☪



The serene point of view is obtainable only by holding the spirit in equipoise; by letting slip the shackles of hurry; by anchoring fast to the one greatest thing, "Peace."



We grow through expression—if you know things there is a strong desire to express them. It is Nature's way of deepening our impressions—this thing of recounting them. And happy, indeed, if you know a soul with whom you can converse at your best   ☪




### THE ABILITY TO SAY NO

**N**ATURE makes the crab-apple, but without man's help she could never evolve the pippin. ☪ Nature makes the man, but unless the man takes charge of himself, he will never evolve into a Master. He will remain a crab-apple man. So Nature requires men to co-operate with her. And of course in this statement I fully admit that man is but a higher manifestation of Nature   ☪  ☪ Nature knows nothing of time—time is for men. And the fleeting quality of time is what makes it so valuable to us. If life were without limit, we would do nothing. Life without death would be appalling. It would be a day without end—a day with no night of rest. Death is a change—and death is a manifestation of life.

We are allowed to live during good behavior, and this is what leads men toward truth, justice and beauty, for these things mean an extension of time, and happiness instead of misery   ☪  ☪


We work because life is short, and through this work we evolve   ☪ The Master is a man who has worked wisely and intelligently, and through habit has come to believe in himself.


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Men are strong just in proportion as they have the ability to say NO, and stand by it. Look back on your own life—what was it that caused you the most worry, wear, vexation, loss and pain? Was n't it because you failed to say NO at certain times and stick to it? 


This vice of the inability to say NO comes from lack of confidence in yourself.



You think too much of the opinions of other people and not enough of your own. "Put your name right here—it is only a matter of form, you know—just between friends."


And you sign your name. The years go by and there comes a time when you pay for your weakness in blood and tears 


And the real fact is that the good opinion of the best people comes from your saying NO, and not weakly yielding and putting your name to a subscription, a contract or an acknowledgment which was none of yours 


Cultivate self-confidence and learn to say NO. It is a great thing to be a man, but it is a finer thing to be a master—Master of yourself.

  
To subjugate another is to subjugate yourself.

  
Our happiest moments are when we forget self in useful effort 

  
None but yourself shall you meet as you travel the pathway of life.

  
A man who formally accepts a creed is bonded to the past. All creeds and most laws tend to cripple progress.

  
Education is simply the encouragement of right habits—the fixing of good habits until they become a part of one's nature, and are exercised automatically.

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If you consume more than you produce, some one must labor to make good the deficiency.

The Via Media is the route you take when a frank expression might hurt your business.

I believe in a Religion of Service—not a religion of services

No man can make others think unless he himself is a thinker.

The outcome of the battle is of no importance—but how did you fight?

No man is ever any better than he wants to be

Brain-work is just as necessary as physical exercise, and the man who studies his own case, and then plays one kind of work off against another, finds a continual joy and zest in life, and his days shall be long upon the land.

## JEALOUSY A DISEASE

**I**N the railroad-station platform at Ashtabula the other day, a Division Superintendent in the employ of the "Lake Shore," asked me, "Do you know the cause of most railway accidents?" "What causes most accidents? Why, the disobedience of orders," I answered.

"No, it is domestic infelicity. You say, 'disobedience of orders,' and this is partially right, but the cause lies deeper. Why should a railway employee disobey orders? Why should an engineer run past the station when he is ordered to stop? It is his own life he endangers most. Why should a train-despatcher send out two trains facing each other at the same time on

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one track? Or why does a switch-tender throw a switch right in front of a fast express? ☛ ☛

“ People call these things accidents, but that is not the word—they are the result of mental conditions. And it is for the General Manager to be on the lookout for these conditions and every good railroad manager now is. Do you remember when two passenger-trains met head on, out in Indiana, last year? The engineer of one of these trains had in his pocket an order to take the side-track at a certain station. He ran by that station at fifty miles an hour, and in five minutes there was a crash that snuffed out fifty-four lives and two hundred thousand dollars' worth of property ☛

“ I knew the engineer. Let us call him Hank Bristol, for that was n't his name. He was married to a smashing, dashing, beautiful creature, and they boarded at a hotel—had no children. I boarded there, too, and we all made eyes at Hank's dashing wife. She used to play the piano and sing a little, and recite. The love of one plain, honest man was not enough for her—she craved the admiration of the clever ☛ She was n't a bad woman; just an idle one who spent every spare cent Hank made on finery, and who, of course, wanted the finery and herself to be admired. Hank was proud of her, too. One evening he kissed the dear woman good-by and started out to make a night run. He went out to the roundhouse and at the last moment the Old Man decided to save Hank back and let him take out a special carrying the President and Directors of the road in the morning. Hank was tickled—it was a great compliment to him. He went home to tell his wife ; he used to tell her everything ☛ ☛

“ But when he got home, she was n't there—she had gone to the theater with a boot-and-shoe drummer from Chicago ☛ ☛

“ Hank went away and walked the streets till morning—his wife never knew, and I believe she does n't

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yet. He walked the streets all night and ran out the special in the morning.

"But after that he was never the same. He used to confide in me—he just had to tell some one to keep his heart from bursting with suppressed grief 30 30

"He grew absent-minded, lost flesh, appetite was gone, was nervous—the doctor said he should quit coffee and cut out half the tobacco.

"I knew what was the matter—he was jealous. I told him so—and he laughed a laugh that gave me goose-flesh. 'I jealous? Why, Bill, you don't know me—I jealous? The idea! No, I'm only mad at myself, Bill, because I'm married to a damn fool of a woman, who makes my heart eat itself out with grief because she lives on the fringe of folly. Why don't I leave her! My God! Bill, that is the trouble—I can't—I love her!' 30 30

"Hank did n't work on our road or I'd never have let him touch a throttle—no, not even if he'd been my brother. I knew it would come. He was found under his engine, the order that he had disobeyed in his pocket, and a picture in his watch of the woman that had caused the disaster. No, it probably has never dawned on this woman that she caused the wreck 30 She wore deep mourning and the cutest little black bonnet with a white ruche. She was the most fetching widow you ever saw, and she knew it without being told 30 30

"Yes, that is what I said—marital infelicity is responsible for the railroad wrecks, and causes most of the others, too.

"The only safe man is the one whose heart is at rest—who has a home, and a wife who stays there and minds her business, looks after the babies, has no secrets, and does not make eyes at other men—that's the kind! I know every man who works for me, and I know a disturbed, distressed and jealous man ■ train-length away. My heart bleeds for 'em, but I

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serve the public, and none such can run an engine for me so so.

“Do you see that man in the blue overalls down there at the end of the platform? Well, he is the engineer who will take out this train. See how calm, satisfied and self-possessed he is; he has no cares, no anxieties, beyond the desire to do his work well. He is not so awfully brilliant, but he will never disappoint you. Now, when we start, about two miles out, you will hear the engine give three soft toots, and over to the left, a little woman will come out of a white cottage and wave her apron.”

The conductor then called, “All aboard!” The bell clanged warningly—we stepped into the coach, and the train started. We had now reached the outskirts of the town, and were skimming along at the rate of thirty miles an hour so so.

The engine gave three soft, short toots, and I saw the white cottage, a woman standing on the back porch, with children holding on her skirts all round—she was waving a big check apron!

“What did I tell you?” asked the Superintendent—“rest reigns in that man’s heart—he will never forget an order—his mind is free, so he does his work! He is at peace with himself, and at peace with the world.”

¶ I am going to write a little here on the subject of jealousy. There is only one kind of jealousy, and that is Sex Jealousy. People often use the word when the thing they refer to is covetousness. We may covet a man’s talent, or his possessions, or we may dislike a person—conceiving against him a prejudice and thus belittle him; but jealousy is another matter. Jealousy is not the exclusive possession of the highly organized, nor the extremely sensitive, nor the irritable, nor the weak. The fact is, the strongest natures are more given to jealousy than the weaker ones, and the most patient man may manifest the disease in its most virulent form. Shakespeare, who knew the human heart as

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no other writer ever has, gives us a picture of jealousy. The play of Othello is simply a portrayal of this passion ☛ And the man Othello is surely not a man afflicted with "nerves"—he is a great, serene and self-sufficient personality ☛ He is healthy, honest, trustful, truthful, and filled with a childlike confidence ☛ ☛

But Othello is a man—a strong, well-sexed man ☛ Beware how you arouse such a one!

Othello's intellect was no match for the cold, calculating brain of Iago, and he was played upon by this plotting, soulless knave until his love for Desdemona was curdled into hate, and he killed that which, in all the world, he loved best.

Only the strongly sexed are ever jealous. Weak natures are indifferent—they transfer affection easily—there is n't much to bestow—the change is easily effected, and the past forgotten. But the strong give themselves, and the bonds they make are fastened to their souls with hoops of steel. Love, to such, is no light matter ☛ ☛

Jealousy seems the absolute reversal of love. It is the swinging from the sunny warmth of the Equator to the frigid cold of the North Pole. I once saw a woman in a ballroom, calmly seated and chatting pleasantly, her face aglow with good-will and the genial warmth of life. A waltz was being played, and the couples glided past us in mazy, dreamy rhythm.

"How beautiful it all is," she said to me ☛ ☛

And as she said the words, two dancers swung by in close embrace, evidently conversing, their faces near together ☛ ☛

The woman talking to me started to rise, but sank back. The color faded away from her lips, her eyes changed their hue, the eyeballs seemed glazed, her breath came in hot, feverish gasps. I spoke to her, and she started, absent-mindedly, but did not hear what I said. Over her fine face came a look of abject



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woe. An awful pain was clutching at her heart; and she tried to hide her anguish with a smile, but the smile was only a grimace, a sorrowful substitute, and it seemed to freeze upon her face, Medusa-like. ¶ “Call my carriage—I am ill,” she said huskily. Later, I learned that the woman had reached her home, gone to her room, locked the door, thrown herself upon the bed, and at seven o’clock the next morning had been found there, fully robed in all her ballroom finery, moaning and groaning, half-delirious. She was undressed and put to bed by her maids, and a physician summoned.

“A kind of typhoid fever, caused by drinking impure water,” said the doctor, and cited several other similar cases that had occurred in the neighborhood. It was fully six weeks before the woman was able to be out of her house again. The jealous spasm that had come over the lady was caused by the sight of her husband dancing with a certain woman. He might dance with any other woman: but not that woman—he had promised he would not!

The sight stifled every generous emotion of her soul, and if she had had the power, she would have blasted the man and woman dead at her feet. Did she have any real “cause” for jealousy? I do not know—probably not. Othello had no cause for jealousy. Reasons light as air are, to the jealous, confirmation strong as Holy Writ. But the husband who caused his wife this awful pain might have been simply stupid and innocent; he might have been malicious and purposeful in his act; or he might have been guilty and indifferent. I do not know. All that I relate are the phenomena.

Some months ago, in Cincinnati, a colored sleeping-car porter was arrested for attempting to kill his wife. He was slashing her with a razor, and doubtless would have killed her had not help arrived at the minute. She was taken to the hospital, he to the jail. The



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doctors said the woman could not live, and after binding up her wounds and making her as comfortable as possible, a notary was summoned to take the woman's ante-mortem testimony. And this was her statement: "My husband was jealous of me, and tried to kill me; but it was my fault—I purposely made him jealous by pretending I loved another man. When I told him this, he became crazy—it was all my fault—bring him here, so I may know before I die that he has forgiven me." ☛ ☛

The doctor in charge went to the police judge the next day and gave it as his opinion that if the prisoner was released and went to the hospital to help nurse the woman, she would recover; but if the man was punished and separated from the woman, she would certainly languish and die.

The judge decided to do an unjudicial thing, and released the prisoner on his own recognizance. The man went to the hospital, remained there as a helper to the nurses, and inside of a month he and the woman went away with the blessings and the good-will of everybody in the place, happy—happier than ever before ☛ ☛

So much for a case where people of very lowly intellect are involved. They lived on the same plane and were mated. Let us now have an instance where one of the intellectual giants of the earth was concerned, and the woman one who was utterly out of his class. When thirty-two years of age, Goethe had a misunderstanding with Charlotte von Stein, to whom he had written a daily love-letter for eleven years. He now very coldly made a bargain with the father of Christine Vulpius, that the girl should come and keep house for him. The girl, it seems, was not consulted. She was just twenty, and pink—an obliging, good-natured, strong, buxom country lass ☛ ☛

She took charge of Goethe's household, did what she was ordered to do, and was never in evidence unless

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invited. The guests and callers never saw her ☛ ☛ After some months, when Goethe met Charlotte von Stein at a reception, and she coldly asked—" Ah, and how is the health of Miss Vulpius? " she probed the proud Goethe to the quick.

Goethe grew to be very fond of Christine—she was so obedient, so faithful, so loyal ! She never thwarted her master, taunted him nor annoyed him—she just served him. To be sure, she took no interest in his writings, and this was better than if she had been a little higher in the scale, and sought to rival him in literature ☛ ☛

But the day came when her father thought it would be better for her to have a husband than to be the mistress of a poet, and he brought a worthy yeoman of her own class to see her. The swain came to see Christine, and Goethe, the proud and dignified, who had never felt the pangs of jealousy, was stung and wrung and wounded to his heart's core. His appetite vanished—his nights were sleepless. The swain came back a second time, and Wolfgang Goethe threw him bodily into the street, causing him such a panic that he ran for his life, and never again returned ☛ ☛

After living with " Miss Vulpius " for twenty years, Goethe married her, " in order that their children might be legitimate." A man's acts are usually right, but his reasons seldom are ☛ Goethe married this woman because he loved her, and he wished to prove it to her beyond the ghost of a doubt. To be sure, they lived in a different intellectual world, but there was another world in which they met as equals ☛

Call their relationship base if you will—that question is not up for discussion at this time. Goethe was at times jealous of this woman—she had grown to be a part of his life—she ministered to his well-being, and to secure her more fully to himself, he proclaimed to all the world that he had made her his legal wife ☛ I once heard Doctor James Bryce Howard, lecturer

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on Pathology at Bellevue, make a statement to the effect that cancer was caused by jealousy. His argument was something like this : Jealousy at once affects the circulation, and the emotion strikes at the organs of reproduction. In moments of good-will, when the mind is calm, the circulation is complete, strong, natural ; the secretions are active, the pores open, the glands do their perfect work. Let a spasm of hate and fear sweep over the person, and the heart thumps in wild alarm, and then dies down until you can scarcely detect its throb. The skin grows cold, the pores close, the secretions cease as though a sirocco of death had swept over the body. There is congestion in the parts, then fever, and Nature is working hard to restore an equilibrium. That is just the way cancer grows—there is a stoppage in the circulation, and Nature tries to clear it away by sending more blood to the part. This increased nutrition causes a growth to form, and Nature, who works always according to general laws, not caring for the individual, kills the patient in an effort to cure him ☛ ☛

More women suffer from cancer than men, and three-fourths of all cases of cancer with women are in the mammary glands, or are connected directly with the sex organs. And in summing up the case the Doctor says : “ Cancer is caused by misdirected or abnormal sex emotion. If we could bring about perfect love relations we could do away with cancer as well as most other diseases.” ☛ ☛

There is no form of woe that will cause a suffering so terrible as jealousy. It grows by what it feeds upon—a suspicion ! Ah ! it clutches for it, even though it knows it is poison. It lies in wait, it watches, it listens ; and finding the proof it wants, suffers more than ever. It suffers if it finds proof, and suffers if it does n't ☛ For bodily pain, Nature is pitiful, and quickly sends insensibility. But for the woes of the heart there is only lingering torture—nights of tossing unrest, and

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days of lagging, leaden misery. ¶ In bereavement by death there soon comes calm and sweet peace, in thought of the virtues of the loved one gone. We consider and dwell upon the good that was in the dead, but in jealousy we think only of the worst in the living. It is a blasting, withering hate towards that which we love best. It corrodes the heart and makes the man hate himself. It forms a trinity of hate—hate for the woman he loves, hate for the suspected person, hate for himself.

That is why it stings so—the jealous person can not justify himself. And so those who are most jealous always affirm they are not so at all, and scout the idea in hysterical emphasis. So far, the passion of jealousy has never been analyzed. Many men have written upon it, and all they attempt to do is to describe its manifestations. The cause of jealousy is never equal to the tragedy that tears and rends the soul, and so no cause is ever sufficient. To analyze it perfectly, we must perfectly comprehend the human heart, and this we can never do. Human nature, at last, remains the great riddle of God—contradiction and paradox confront us at every turn. And should we possibly come to know one soul, this gives no index to others, for in Nature there are no duplicates.

¶ Who can explain why a woman with a great and tender love for a man will at times tantalize him into a frenzy? Who can tell why the simple-hearted Moor, Othello, who loved the gentle Desdemona, should conceive such a hatred for her, prompted by a flimsy and groundless suspicion, that he takes her life? Where these insurrections of the heart are born that wreck and rend the souls of men, is to us unguessed—we simply do not know. Jealousy seems a sort of rudimentary savage instinct that has come down to us from a time when its manifestation was a violence that knew no restraint, but with tooth and claw struck its object dead, so only the strongest survived.

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But now we partially hold the savage hate in check, and jealousy, instead of hurting the other person, hurts worst the one who is jealous. We hug the hate and let it gnaw at our vitals, and poison all the well-springs of our life with its venom.

The cure is not easy, and only a person of heroic moral fiber can face the truth and bring philosophy to bear, to heal and cure. At first thought, indifference is the panacea—cease to love at all—be a stoic—but this is to sink below jealousy, and not to rise above it ☛ ☛

To say that jealous people ought to separate is trite; and it is true that people having totally different temperaments should not force their personal presence on each other to tantalize and taunt and make this earth a hell ☛ ☛

If that engineer could have separated from his wife—if she had gone her way and he his—he would in time have become indifferent to her, and she might have found a man she could love better. If she had lived two hundred miles away, he would not have cared who called upon her, or when she went to the theater. But to see her daily—to live with her and yet know that she was living a life outside of his—stung him to the quick ☛ ☛

Had Christine Vulpius gone away and married a worthy peasant, Goethe would have wished her well, and sent presents to the children; but when she lived in his house, and was a part of his life, and was being courted by another man, Goethe grew furious and paced his room in pain and wrath ☛ Separation is better than lingering death ☛ But jealousy may possibly come to those couples who really need each other. In it always is the element of dissatisfaction with self, and no pain and disappointment equals this—when we are disappointed with ourselves ☛ Yet very seldom are we quite honest and frank with ourselves; instead of laying the blame at home, we

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bestow it on another. ¶ But let us be honest—the man who is jealous is himself to blame for the most part २० २०

But even this knowledge does not mitigate the woe. This engineer thought that if he had been only a little more clever he might have filled the heart of his wife so she would not have cared for the admiration of other men. So his trouble was partially a dissatisfaction with himself. And if at last she really was a hypocrite and a fool, why, he was a fool, too, for having married her. Goethe was far above Christine Vulpius in intellect, but he felt that he had failed to make her happy, else surely she would not have accepted another lover २० २०


But concerning these tragedies of the heart, the wise man does not dogmatize. His heart throbs for all those who suffer. And in his own life he would not escape the pangs of disprized love by loving less; rather does he love more. He seeks to send his love to all, and make it universal. That he concentrates his affection on certain ones more than others, may be true, but he fixes his thought upon the good that is in them, and waives all else.

Folly, dissipation, absurdity, extravagance, are all about us; but these things do not rend our souls, cause us sleepless nights, and turn the genial current of our lives awry. Let us remember that we can not afford to admit hate into our hearts—we are the ones who suffer—the wrong is not ours, and so we will not take it in २० २०


Each soul is a center in itself, and the mistakes of others—the follies of wife or child, husband or parent—are none of ours. We are individuals—we came into the world alone, we live alone, and we die alone; and we must be so girded round by right that no fault of another can touch us. God is on our side—nothing can harm us but ourselves. Let us make sure that we are right, and then the follies of others will

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pass by us unscathed. And above all, remember it is not for us to punish. "Vengeance is mine : I will repay, saith the Lord."




Two necessities in doing a great and important work :  
A definite plan and limited time.




We are brothers to all who have trod the earth :  
brothers and heirs to dust and shade : mayhap to  
immortality   •••



The best service a book can render you is, not to  
impart truth, but to make you think it out for your-  
self   •••



For disobedience the man and woman were put out  
of the Garden—they have wandered far—and they  
can only return hand in hand.



### THE BEST RELIGION

**A** RELIGION of just being kind would be a pretty good religion—don't you think so? But a religion of kindness and useful effort is nearly a perfect religion. We used to think it was a man's belief concerning a dogma that would fix his place in eternity. This was because we believed that God was a grumpy, grouchy old gentleman, stupid, touchy and dictatorial. A really good man would not damn you, even if you did n't like him ; but a bad man would. As our ideas of God changed, we ourselves changed for the better. Or, as we thought better of ourselves we thought better of God. It will be character that locates our place in another world, if there is one, just as it is our character that fixes our place here. We are weaving character every day, and the way to weave the best character is to be kind and to be useful. Think right, act right ; it is what we think and do that makes us what we are   •••



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To try many things means power: to finish a few is immortality ☛ ☛

If you have not known poverty, heart-hunger and misunderstanding, God has overlooked you, and you are to be pitied.

Theology is not what we know about God, but what we know we do not know about Nature.

Our happiest moments are when we forget ourselves in useful effort ☛ ☛

## LOVE AND FAITH

**N**O woman is worthy to be a wife who on the day of her marriage is not absolutely and entirely in an atmosphere of love and perfect trust; the supreme sacredness of the relation is the only thing which, at the time, should possess her soul. Is she a bawd that she should bargain? ☛ ☛ Women should not "obey" men any more than men should obey women. There are six requisites in every happy marriage; the first is Faith, and the remaining five are Confidence ☛ Nothing so compliments a man as for a woman to believe in him—nothing so pleases a woman as for a man to place confidence in her.

Obey? God help me! Yes, if I loved a woman, my whole heart's desire would be to obey her slightest wish. And how could I love her unless I had perfect confidence that she would only aspire to what was beautiful, true and right? And to enable her to realize this ideal, her wish would be to me a sacred command; and her attitude of mind toward me I know would be the same. And the only rivalry between us would be as to who could love the most; and the desire to obey would be the one controlling impulse of our lives ☛ ☛



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We gain freedom by giving it, and he who bestows faith gets it back with interest. To bargain and to stipulate in love is to lose.

**T**HE woman who stops the marriage ceremony and requests the minister to omit the word "obey" is sowing the first seed of doubt and distrust that later may come to fruition in the divorce court.

¶ The haggling and bickerings of settlements and dowries that usually precede the marriage of "blood" and "dollars" are the unheeded warnings that misery, heartache, suffering and disgrace await the principals.

¶ Perfect faith implies perfect love; and perfect love casteth out fear. It is always the fear of imposition, and a lurking intent to rule, that causes the woman to haggle over a word—it is absence of love, a limitation, an incapacity. The price of perfect love is an absolute and complete surrender.

Keep back part of the price, and yours will be the fate of Ananias and Sapphira. Your doom is swift and sure. To win all we must give all ☛ ☛

☛  
An ounce of performance is worth a pound of preach-  
ment ☛ ☛

☛  
A few conquer by fighting, but more battles are won  
by submitting ☛ ☛

☛  
Experience is the germ of power.

☛  
Martyr and persecutor are usually cut from the  
same piece ☛ ☛

## TEACHERS

**I**T is a great thing to teach. I am never more complimented than when some one addresses me as "teacher." To give yourself in a way that will inspire others to think, to do, to become—what nobler ambition! To be a good teacher

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demands a high degree of altruism, for one must be willing to sink self, to die—as it were—that others may live. There is something in it very much akin to motherhood—a brooding quality. Every true mother realizes at times that her children are only loaned to her—sent from God—and the attributes of her body and mind are being used by some Power for a purpose. The thought tends to refine the heart of its dross, obliterate pride and make her feel the sacredness of her office. All good men everywhere recognize the holiness of motherhood—this miracle by which the race survives ☪ ☪

There is a touch of pathos in the thought that while lovers live to make themselves necessary to each other, the mother is working to make herself unnecessary to her children. And the entire object of teaching is to enable the scholar to do without his teacher. Graduation should take place at the vanishing-point of the teacher ☪ ☪

Yes, the efficient teacher has in him much of this mother-quality. Thoreau, you remember, said that genius is essentially feminine; if he had teachers in mind his remark was certainly true. The men of much motive power are not the best teachers—the arbitrary and imperative type, that would bend all minds to match its own, may build bridges, tunnel mountains, discover continents and capture cities, but it can not teach. In the presence of such a towering personality freedom dies, spontaneity droops, and thought slinks away into a corner. The brooding quality, the patience that endures, and the yearning of motherhood, are all absent. The man is a commander, not a teacher; and there yet remains a grave doubt whether the warrior and ruler have not used their influence more to make this world a place of the skull, than the abode of happiness and prosperity. The orders to kill all the firstborn, and those over ten years of age, were not given by teachers ☪ ☪

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THE teacher is one who makes two ideas grow where there was only one before ☛ ☛

Just here seems a good place to say that we live in a very stupid, old world, round like an orange and slightly flattened at the poles. The proof of this seemingly pessimistic remark, made by a hopeful and cheerful man, lies in the fact that we place small premium in either honor or money on the business of teaching. As in the olden times, barbers and scullions ranked with musicians, and the Master of the Hounds wore a bigger medal than the Poet-Laureate, so do we pay our teachers the same as coachmen and coal-heavers, giving them a plentiful lack of everything but over-work ☛ ☛

I will never be quite willing to admit that this country is enlightened, until we cease the inane and parsimonious policy of trying to drive all the really strong men and women out of the teaching profession by putting them on the payroll at one-half the rate, or less than that which the same brains and energy can command elsewhere. In the year of our Lord, Nineteen Hundred Six, in a time of peace, we appropriated four hundred million dollars for war and war appliances, and this sum is just double the cost of the entire public-school system in America. It is not the necessity of economy that dictates our actions in this matter of education—we simply are not enlightened.

☛ But this thing can not always last—I look for the time when we shall set apart the best and noblest men and women of earth for teachers, and their compensation will be so adequate that they will be free to give themselves for the benefit of the race, without apprehension of a yawning almshouse. A liberal policy will be for our own good, just as a matter of cold expediency; it will be enlightened self-interest ☛ ☛



The businessman is the man who gets the business.

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What is the good of eternally discussing the future? If God is or is not, we are bound to keep doing the best we can, one day at a time, just the same ☛ ☛

Health and happiness can be found only out of doors. ☛

To think is natural, and if not intimidated or coerced a man will evolve a philosophy of life that is useful and beneficent ☛ ☛

To know the worst is peace—it is uncertainty that kills ☛ ☛

## AS TO SCIENCE

**I**T was not so very long ago that the profession of teaching was entirely in the hands of theologians. All things secular and sacred, that were taught to young or old, were taught by priests. Priests decided what books should be printed and what not. The priest decided as to what should be taught, and how it should be taught, and beyond him there was no appeal ☛ ☛

Instead of refuting natural science by natural science, theology sought to silence science by citing Scripture.

☛ Galileo, writing in Sixteen Hundred Ten, complains because the theologians would not so much as look through his telescope, but sat back and declared him an "infidel" and an "atheist."

Two popes, Pope Alexander the Seventh and Pope Urban the Eighth, placed interdicts upon Galileo and forbade his teaching that the earth revolved, under serious penalty. The works of Galileo and Copernicus were forbidden to all good Catholics, and were upon the Index for over two hundred and fifty years, or until the year Eighteen Hundred Thirty-six. For teaching the truths of natural science Bruno was burned alive, and his ashes scattered to the four winds ☛ ☛

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THE policy of every formal religion has always been to allow the fullest play possible to individuality, and yet not risk the life of the institution, the institution being the important thing—the individual, secondary. This is the idea of society in general as well. Individuals, however, threaten at times the life of the institution or system, by an excess of strength, and these powerful individuals it has been thought necessary to subdue and suppress. So, when one reads history he notes the fact that in days gone by nations have killed, banished or disgraced their men of genius ☛ ☛

This has always been done with the avowed purpose of protecting the State or the prevailing religious system. Socrates, Pericles, Jesus, Anaxagoras, Aristotle, Savonarola, Copernicus, Galileo, Bruno, Huss, Wycliff, are the types that society has suppressed ☛ That those who have done the destroying did not know what they were doing is probably very true. In one way they were surely self-deceived—they thought they were working for the good of the State or their religious system, when what they really feared was the curtailment of their own individual power. Men do the thing they wish, and absolve their consciences at their convenience. And forever do they deceive themselves as to their motives ☛ ☛

Said Archbishop Ireland, "The enemies of the Church have been inside the Church, not outside of it. The supreme blunders of churchmen have been in suppressing strong men—in thwarting individuality. All the good law and all the good order which the State or Church enjoys today may be traced back over some route to the words and deeds of men, who rebelled against the kind of law and the kind of order that they found administered by its 'constituted guardians'; by men who dared to appeal from the 'keepers of divine truth' to divine truth itself—from the 'trustees of God' to God Himself."

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THOSE who manage religious systems have small faith in a Supreme Being or Universal Order. Luther, left alone, would have soon settled down into a country parson, and his protestantism would have diffused itself in the form of a healthful attenuation. All extremes tend to cure themselves. Well has it been said that Luther retarded civilization a thousand years. It was the absurd and foolish rancor of priests and popes that by opposition lifted Luther into a world-power, and made possible a thousand warring, jarring, quibbling sects and systems, consuming each other and the time and substance of mankind, in their vacuous and inept theological antics ☛ ☛

Luther prolonged the life of theology by presenting it in a palatable capsule, just at a time when the intelligence of the world was making wry faces getting ready to spew it.

Pope Leo the Thirteenth, the wisest man who ever sat in the papal chair, once wrote: "The real enemies of the Church have been those o'er-zealous churchmen who have sought to stamp out error by violence, forgetful that man is little and our God is great, and that in His wisdom the Father of all has provided that evil left alone shall soon exhaust itself, and right, of itself, will surely prevail. Impatient defense of our holy religion springs from limitation and lack of faith ☛ Against its avowed enemies the Church stands secure, but against those who are quick to draw the sword and strike off the ear of Malchus, we are often powerless. If the servants of the Church had ever taught by example, through love and patience, even now the reign of our God would be universal, as the flowers of Spring carpet the gentle hillside slopes." These gentle words of Pope Leo lose none of their quality, even when the obvious fact is pointed out that the man who struck off the ear of the high-priest's servant was the very man who founded the Church ☛ ☛

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The reason there are now so few professors to teach theology is on account of the scarcity of scholars who will pay for being taught. The demand always keeps pace with the supply where salaries and honors are involved. If there were a vast number of people who wanted to be taught alchemy, astrology and palmistry, there would not be wanting teachers to teach these things.

When augury was in vogue and men foretold the future by the flight of birds, in all first-class colleges there were endowed chairs held down by High-Test, Non-Explosive great men learned in the noble science of augury ☛ ☛

If there were now emoluments and honors for teaching alchemy, astrology, palmistry and augury, there would be pedagogic preparatory schools for all of these things, richly endowed by good men who did not understand them, but assumed that other people did ☛ ☛

The science of theology is the science of episcopopagy. It starts with an assumption and ends in a fog ☛ ☛ Nobody ever understood it, but vast numbers have pretended to, because they thought others did. Very slowly we have grown honest, and now the wise man and the good man accepts the doctrine of the unknowable ☛ ☛

Gradually the consensus of intelligence has pushed theology off into the dustbin of oblivion, with alchemy and astrology ☛ ☛

Theology is not meant to be understood—it is to be believed. A theologian is an ink-fish you can never catch. And in stating this fact I fully appreciate that I am laying myself open to the charge of being a theologian myself ☛ ☛

**W**HEN a prominent member of Congress, of slightly convivial turn, went to sleep on the floor of the House of Representatives, and suddenly awakening, convulsed the assemblage by loudly



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demanding, "Where am I at?" he propounded an inquiry that is classic. With the very first glimmering of intelligence, and as far back as history goes, man has always asked that question and three others:

Where am I?

Who am I?

What am I here for?

Where am I going?

A question implies an answer, and so, coeval with the questioner, the man who answered has exacted a living from the man who asked, also titles, gauds, jewels and obsequies. Further than this, the volunteer who answered has declared himself exempt from all useful labor. This volunteer is our theologian. Walt Whitman has said:

I think I could turn and live with animals, they are  
so placid and self-contained,

I stand and look at them long and long.

They do not sweat and whine about their condition,  
They do not lie awake in the dark and weep for their  
sins,

They do not make me sick discussing their duty to God,  
Not one is dissatisfied, not one is demented with the  
mania of owning things,

Not one kneels to another, nor to his kind that lived  
thousands of years ago,

Not one is respectable or unhappy over the whole  
earth ☞ ☞

But we should note this: Whitman merely wanted to live with animals, he did not desire to become one. He was not willing to forfeit knowledge; and a part of that knowledge was, that man has some things yet to learn from the brute.

**M**UCH of man's misery has come from his persistent questioning ☞ ☞

The book of Genesis is certainly right, when it tells us that man's troubles come from his desire to know. The fruit of the tree of knowledge is bitter, and man's



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digestive apparatus has been ill-conditioned to assimilate it. But still we are grateful, and good men never forget that it was woman who gave the fruit to man—men learn nothing alone. In the Garden of Eden, with everything supplied, man was an animal; but when he was turned out and had to work, strive, struggle and suffer, he began to grow into something better.

¶ The theologians of the Far East have told us that man's deliverance from the evils of life must come through the killing of desire; we reach Nirvana—rest—through nothingness. But within a decade it has been borne in upon a vast number of thinking men of the world that deliverance from discontent and sorrow was to be had, not through ceasing to ask questions, but by asking one more. The question is this: "What can I do?"

And having asked the question, we must set to work answering it ourselves ☛ ☛

When man went to work, action removed the doubt that theory could not solve.

The rushing winds purify the air; only running water is pure; and the holy man, if there be such, is the one who loses himself in persistent, useful effort ☛ The saint is the man who keeps his word and is on time. By working for all, we secure the best results for self, and when we truly work for self, we work for all ☛ The priestly class evolves naturally into being everywhere as man awakens and asks questions. Only the unknown is terrible, says Victor Hugo. We can cope with the known, and at the worst we can overcome the unknown by accepting it ☛ Verestchagin, the great painter, who knew the psychology of war as few men have, and went down to his death gloriously, as he should, on a sinking battleship, once said, "In modern warfare, when man does not see his enemy, the poetry of battle is gone, and man is rendered by the unknown into a quaking coward."

Enveloped in the fog of ignorance every phenomenon

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of Nature causes man to quake and tremble—he wants to know. Fear prompts him to ask, and greed for power, place and pelf, replies so so

TO succeed beyond the average is to realize a weakness in humanity and then bank on it. The priest who pacifies is as natural as the fear he seeks to assuage—as natural as man himself.

So the first man is in bondage to his fear, and exchanges this for bondage to a priest. First, he fears the unknown; second, he fears the priest who has power over the unknown so so

Soon the priest becomes a slave to the answers he has conjured forth. He grows to believe what he at first pretended to know. The punishment of every liar is that he eventually believes his lies. The mind of man becomes tinted and subdued to what he works in, like the dyer's hand.

So we have the formula:

Man in bondage to fear.

Man in bondage to a priest.

The priest in bondage to a creed.

Then the priest and his institution become an integral part and parcel of the State, mixed in all its affairs. The success of the State seems to lie in holding belief intact and stilling all further questions of the people, transferring all doubts to this volunteer class that answers for a consideration.

Naturally the man who does not accept the answers is regarded by the priest as the enemy of the State—that is, the enemy of mankind so so

To keep this questioner down has been the chief concern of every religion. And the problem of progress has been to smuggle the newly discovered truth past Cerberus, the priest, by preparing a sop that was to him palatable. From every branch of science, the priest has been routed, save sociology alone. Here he has stubbornly made his last stand, and is saving himself alive by slowly accepting the situation and

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transforming himself into the promoter of a social club ☛ ☛

The priest is society's walking delegate. He is the self-appointed business agent of Divinity—and no contract between God and man, man and man, or man and woman, is valid unless ratified by him ☛ All who do not belong to his union are scabs ☛ ☛

THE evolution of the race is mirrored in the evolution of the individual. Look back on your own career—your first dawn of thought began in an inquiry, "Who made all this—how did it all happen?" ☛ ☛ And theology comes in with a glib explanation: the fairies, dryads, gnomes and gods made everything and they can do with it all as they please. Later we concentrate all of these personalities in one god, with a devil in competition, and this for a time satisfies.

☛ Later, the thought of an arbitrary being dealing out rewards and punishments grows dim, for we see the regular workings of cause and effect. We begin to talk of energy, the divine essence and the reign of law. We speak as Matthew Arnold did of a "Power, not ourselves, that makes for righteousness." But Emerson believed in a Power that was in himself, that made for righteousness ☛ ☛

Metaphysics reaches its highest stage when it affirms, "All is One," "All is Mind," just as theology reaches its highest conception when it becomes monotheistic—having one God and curtailing the personality of the Devil to a mere abstraction.

But this does not long satisfy, for we begin to ask, "What is this One?" or "What is Mind?" ☛ ☛

Then positivity comes in and says that the highest wisdom lies in knowing that we do not know anything, and never can, concerning a First Cause. All we find is phenomena, and behind phenomena, phenomena.

THE laws of Nature do not account for the origin of the laws of Nature. Spencer's famous chapter on the origin of the unknowable defines the limits of

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human knowledge. And it is worth noting that the one thing which gave most offense in Spencer's work was this doctrine of the unknowable. This, indeed, forms but a small part of the work of this great man, and if it were all demolished there would still remain his doctrine of the known. The bitterness of theology toward science arises from the fact that as we find things out we dispense with the arbitrary, handmade god, and his business agent, the priest.

Men begin by explaining everything, and the explanations given are always for other people. Parents answer the child, not telling him the actual truth, but giving him that which will satisfy—that which he can mentally digest. To say, "the fairies brought it," may be all right until the child begins to ask who the fairies are, and wants to be shown one, and then we have to make the somewhat humiliating confession that there are no fairies.

But now we perceive that this mild fabrication in reference to Santa Claus and the fairies is right and proper mental food for the child. His mind can not grasp the truth that some things are unknowable; and he is not sufficiently skilled in the things of the world to become interested in them—he must have a resting-place for his thought, and so the fairy-tale comes in as an aid to the growing imagination. Only this—we place no penalty in disbelief in fairies, nor do we make offers of reward to all who believe that fairies actually exist. Neither do we tell the child that people who believe in fairies are good, and that those who do not are wicked and perverse.

The theological and metaphysical stages are necessary, but the sooner man can be graduated out of them the better. Hate, fear, revenge and doubt are all theological attributes, detrimental to man's best efforts. Moral ideas were an afterthought, and really form no part of theology. All beautiful, altruistic impulses thrive better when separated from theology.

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AND the sum of the argument is, that all progress in mind, body and material things has come to man through the study of cause and effect. And just in degree as he abandoned the study of theology as futile and absurd, and centered on helping himself here and now, has he prospered ☛ ☛

Man's only enemy is himself, and this is on account of his ignorance of this world, and his superstitious belief in another. Our troubles, like diseases, all come from ignorance and weakness, and through our ignorance are we weak and unable to adjust ourselves to better conditions. The more we know of this world the better we think of it, and the better we are able to use it for our advancement.

So far as we can judge, the unknown cause that rules the world by unchanging laws is a movement forward to happiness, growth, justice, peace and right. Therefore, the scientist, who perceives that all is good when rightly received and rightly understood, is really the priest and holy man—the mediator and explainer of the mysterious. As fast as we understand things they cease to be supernatural ☛ The supernatural is the natural not yet understood. The theological priest who believes in a God and a Devil is the real modern infidel ☛ ☛

The man of faith is the one who discards all thought of "how it first happened," and fixes his mind on the fact that he is here. The more he studies the conditions that surround him, the greater his faith in the truth that all is well ☛ ☛

If men had turned their attention to humanity, discarding theology, using as much talent, time, money and effort in solving social problems, as they have in trying to wring from the skies the secrets of the unknowable, this world would now be a veritable paradise. It is theology that has barred the entrance to Eden, by diverting the attention of men from this world to another ☛ ☛

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**A**LL religious denominations now dimly perceive the trend of the times, and are gradually omitting theology from their teachings and taking on ethics and sociology instead. We are evolving theology out and sociology in. Theology has ever been the foe of progress and the enemy of knowledge. It has professed to know all, having a revelation direct from the Creator Himself, and has placed a penalty on all investigation and advancement.

The age of enlightenment will not be here until every church has evolved into a schoolhouse, and every preacher is both a teacher and a pupil ☞ ☞

We want to do what is best for ourselves, and we have discovered that what is best for ourselves is best for others ☞ ☞

Be sincere, but don't be too serious. At the last, nothing matters much.

It is better to be only sometimes right than to be at all times wrong.

Health is a gift, but you have to work to keep it ☞

He who imparts cheerfulness is adding to the wealth of the world ☞ ☞

## FRIENDSHIP

**W**HEN Charles Kingsley was asked for the secret of his exquisite sympathy and fine imagination, he paused a space, and then answered, "I had a friend." ☞ ☞

The desire for friendship is strong in every human heart. We crave the companionship of those who can understand. The nostalgia of life presses, we sigh for "home," and long for the presence of one who sympathizes with our aspirations, comprehends our

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hopes and is able to partake of our joys. A thought is not our own until we impart it to another, and the confessional seems a crying need of every human soul. The desire for sympathy dwells in every human heart.

¶ We reach the divine through some one, and by dividing our joy with this one we double it, and come in touch with the universal. The sky is never so blue, the birds never sing so blithely, our acquaintances are never so gracious as when we are filled with love.

¶ Being in harmony with one we are in harmony with all. The lover idealizes and clothes the beloved with virtues that exist only in his imagination. The beloved is consciously or unconsciously aware of this, and endeavors to fulfil the high ideal; and in the contemplation of the transcendent qualities that his mind has created, the lover is raised to heights otherwise impossible ☞ ☞

Should the beloved pass from earth while this condition of exaltation exists, the conception is indelibly impressed upon the soul, just as the last earthly view is said to be photographed upon the retina of the dead. The highest earthly relationship is in its very essence fleeting, for men are fallible; and living in a world where material wants jostle, and time and change play their ceaseless parts, gradual obliteration comes and disillusion enters. But the memory of a sweet companionship once fully possessed, and snapped by Fate at its supremest moment, can never die from out the heart. All other troubles are swallowed up in this, and if the individual is of too stern a fiber to be completely crushed into the dust, time will come bearing healing, and the memory of that once ideal condition will chant in the heart a perpetual eucharist ☞ ☞

AND I hope the world has passed forever from the nightmare of pity for the dead: they have ceased from their labors and are at rest.

But for the living, when death has entered and removed the best friend, Fate has done her worst;



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the plummet has sounded the depths of grief, and thereafter nothing can inspire terror. At one fell stroke all petty annoyances and corroding cares are sunk into nothingness. The memory of a great love lives enshrined in undying amber. It affords a ballast 'gainst all the storms that blow, and although it lends an unutterable sadness, it imparts an unspeakable peace. Where there is this haunting memory of a great love lost, there is always forgiveness, charity and a sympathy that makes the man brother to all who suffer and endure. The individual himself is nothing: he has nothing to hope for, nothing to lose, nothing to win, and this constant memory of the high and exalted friendship that was once his is a nourishing source of strength; it constantly purifies the mind and inspires the heart to nobler living and diviner thinking. The man is in communication with elemental conditions.

One who has known an ideal friendship, and had it fade from your grasp and flee as a shadow before it is touched with the sordid breath of selfishness, or sullied by misunderstanding, is the highest good. And the constant dwelling in sweet, sad recollection on the exalted virtues of the one that has gone, tends to crystallize these very virtues in the heart of him who meditates them. The beauty with which love adores its object becomes the possession of the one who loves.

You can not reform a man who has a great many little faults, but no big ones.

A good name is preferable to a good time.

Men who make themselves useful are needed.

The test at last is this: What effect has a man's life had on civilization?



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Our finest flowers are often weeds transplanted ☛ ☛

The art of winning in business lies in working hard, and not taking the game too seriously.

The only education that counts involves character. Next comes competence, which is the ability to be useful. Third, and last, come facts—but these can be secured through a clerk: the others you have to work for ☛ ☛

### NATURE HATES A QUITTER

**A**LFRED RUSSEL WALLACE, in his most interesting book on the Malaysian Archipelago, tells of capturing a baby orang-outang and of taking care of it until it was three months old.

The little animal's actions were exactly parallel to those of the human baby, even to crying at night until taken in arms, fondled, and crooned to. It would also cry when it heard a footstep or people moving around, but if it thought it was absolutely alone it would remain quiet, thus proving that a good deal of its crying was done for the gallery.

The first distinguishing feature of the human baby is its ability to smile, and this the orang-outang never learns to do. The smile means fluidity of spirit, responsiveness, sympathy. And the ability to play betokens potential power.

A little further along in his book Mr. Wallace calls attention to the fact that up to a certain age children of savage or barbaric parents are quite as intelligent and quite as well behaved as the children of highly civilized parents ☛ ☛

In the Kindergarten, slum children, papposes and pickaninnies are exactly on a par with the children of lawyers, doctors and preachers. In responsiveness, alertness, eagerness and ability to comprehend and

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perform there is no distinction. Race, color or previous condition of servitude has no bearing in the Kindergarten 30 30

Environment will change a child, but, so far as educators can follow, children of negroes, Indians, Malays and illiterate whites living under the same conditions will keep pace fully with the children of the most advanced and enlightened parents.

**T**HE evolution of the individual mirrors the evolution of the race, and up to a certain stage all children are very much alike, expressing in their lives the purely elemental or primitive traits.

But when adolescence arrives you find individuality coming to the fore, preferences expressed, ambitions defined—divergence rapidly follows. Read Stanley Hall's fine book on "Adolescence." 30 30

This start in life is like a horse-race where opportunity is equal. The racers are all bunched at the first turn, but from there they begin to scatter.

At the second turn two stop and two are seen forging ahead. There is still a goodly bunch to be seen from the grandstand and individuals can not be picked out.

¶ At the third turn the bunch has elongated itself to a single file, and each individual can be seen 30 30  
Several have "done quit."

And as the leaders turn into the homestretch you see only two horses out of the dozen that started. These two come on with a steady and sustained patter of hoofs—one just a length behind the other. They keep their places until within a hundred yards of the wire, when the horse that is behind seems to let out an extra link and he forges ahead and comes in under the wire an easy winner by two lengths 30  
With racehorses the supreme test is the ability to stay in and give out the extra burst of power when it is demanded.

The difference in men is the ability to train on.  
All teachers are familiar with the boy who balks at

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long division. ¶ We all know the college graduate who secures the bachelor's degree, and never looks in a book nor solves a problem afterward—just escaping the flag.

We also know the prize scholar who wins the college race, but is so winded by the process that he never trains on ☛ ☛

The supreme test is to stay in the race and then be in condition to train on for the next contest ☛ ☛

**D**OCTOR CHARLES WESLEY EMERSON beheld four general divisions in each human life. In childhood all are bunched—practically we are all alike until adolescence; then comes preference, choice, and we split up into divisions, sects, classes or denominations. This goes with that fine flaring up of physical attraction, which continues until thirty, and during which period for most people arrested development waits.

Doctor Bucke, in his book "Cosmic Consciousness," places the age when spiritual enlightenment comes, if it comes at all, at thirty-three. This is the third turn on life's racetrack, which, by the way, is n't kite-shaped.

Caroline Herschel at ninety-nine, Titian at ninety-nine, Michelangelo at eighty-nine, Hayden at ninety-five, Humboldt at ninety-two, John Bigelow, past ninety, each and all students and workers, happy in their constant efforts, form the type that turns gracefully into the homestretch and proves for us the possible ☛ ☛



We do not fight for truth—we fight for electrotypes, old books, old clothes, old sermons, old creeds, old barrels ☛ Persecution and martyrdom are usually struggles for inertia and junk.



The big winners are invariably men who have snatched success from the jaws of failure.

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I make mistakes, of course ; but I do not respond to encores 30 30.

If pleasures are greatest in anticipation, just remember that this is also true of troubles.

¶ The time to mind somebody else's business is when he does n't.

## WORK, LOVE AND POWER

ANY one taking a trip up the Rhine can not but be seriously impressed with the fact that the chief business of man, until yesterday, was war 30 30.

At every bend of the storied river is a castle. Each point of vantage is crowned with a redoubt, or the ruins of one, where men, armed with every known weapon of their time, once bade defiance to other men, and challenged their brothers. No man could travel without an armed guard—every man went laden with the instruments of death.

The history of the race is a history of war and blood. The men who could kill most and quickest were the men who owned the earth, and those who destroyed most were those to whom all honors were paid. Very gradually things have changed, until over the fairest portion of the earth, life and property are now secure. Men who mind their own business have nothing to fear, and those are safest who carry no weapons. The honors are going to men who build up, who can create. Within proper limits we may express ourselves upon any subject of vital interest—we give men the right to their own opinions, and everywhere it is understood that a man has a perfect right to be wrong in his conclusions as well as right 30 30.

NO more striking proof of change is found than in the fact that recently we have found public opinion forcing arbitration upon men who "had

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nothing to arbitrate." The men who owned those rock-ribbed fortresses and castles on the Rhine once had nothing to arbitrate. They took their position and held it—but not forever.

It is the people who rule, for strong men are only strong as they are backed up by the people. When the people think deeply and think sanely, and vibrate together, "the rulers" quickly fall into line ☛ ☛

And now it has come to pass that people object to being used as stones and sticks to fight the battle of the seeming strong. Their quibbles, quarrels, feuds and selfish struggles for power are none of ours. Helen and Paris may elope for all of us—that is their affair—and all of Priam's loud calls of "To arms!" fall upon the ears of men who have work to do at home.

☛ And here is a prophecy: In America conscription will never again be attempted. It has gone and gone forever. Arbitrate your differences—you both are right, and both are wrong. Fighting may test which side is the stronger, but not which side is more nearly right ☛ ☛

Calm deliberation will bring us near to truth, but heat, anger, strife and war only drive her far afield.

THAT the world is fast getting rid of the thought of physical strife is very sure, but let us not plume ourselves too much about it—we have a long way to travel yet. The idea of danger is strong upon us; we have not gotten rid of the thought of struggle and strife ☛ ☛

"Society is in league against all of its members," wrote Emerson. And as once every clan was at enmity with every other clan, and every nation at war with every other nation, so yet does man in his heart distrust every other man. Suspicion, hate, jealousy, apprehension—all forms of fear—fill the hearts of men. The newspapers that have the largest circulation are those whose columns bulge with tales of disgrace, defeat and death. If joy comes to you the

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news will go unheralded, but should great grief, woe, disgrace, and hopes dashed upon the rocks be your portion, the wires will flash the news from continent to continent, and flaring headlines will tell the tale to people who never before heard of you ☪ ☪

**A**ND all this goes to prove that it is a satisfaction to a vast number of people to hear of the downfall of others—it is a gratification to them to know that disaster has caught some one in the toils. The newspapers print what the people want, and thus does the savage still swing his club and flourish his spear ☪ ☪

Ride in any American city, on the morning cars, or upon any suburban train, and note the greedy grab for the daily papers, and observe how the savory morsels of scandal are rolled beneath the tongue. So long as men glory in the defeat of other men, it is a perversion of words to call this a Christian land ☪ But as clan once united with clan, and nation with nation for a mutual protection, so do a goodly number of people now recognize that men should unite with men—not only in deeds, but in thought—for a mutual benefit ☪ ☪

To hold a thought of fear is to pollute the mind—prejudice poisons, jealousy is a thing to zealously avoid, and hate hurts worst the one who hates ☪ ☪

**A**ND the argument is this: So long as the thought of rivalry is rife, and jealousy, fear, unrest and hate are in our minds, we are still in the savage state.

☪ War robs men of their divine birthright, and turns the tide of being back to chaos. You have so much life—what will you do with it? If you lose it pulling down other lives, you shall soon forfeit your own. And even though you do not do an overt destructive act, the thought of hate and fear reacts to your disadvantage, honeycombs the will and tends to destroy the tissues of your body ☪ ☪

Every school, factory, store and institution is to a

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degree a hotbed of strife, jealousy and heart-burning. Plot and counterplot fill the air. There is disappointment, discontent and apprehension everywhere. The employees or helpers unite in friendships, and all exclusive friendships breed factions, feuds, and tend in the end to separate men. Beware of chums—they only pool their weaknesses. He is strongest who stands alone. Be a friend to all—stand by all—speak well of all. If you lend a willing ear to any man's troubles, you make them your own, and you do not lessen his. By listening to tales of trouble you absorb trouble—that is to say, you take discord into your being. And the more discord you have in your cosmos the weaker are you—you are that much nearer death and dissolution. The more harmony you possess the stronger you are. The institution that succeeds in a masterly way is the one that has at its head a man of strong, stern and inflexible purpose. The more this man keeps his eye on the central idea—the more he focuses on his work—and keeps fear and hesitation and distrust at bay, the more sure he is to win ☞ ☞

The soil is bounteous, the mountains full of precious gifts, the opportunity to work is everywhere. Society needs men who can serve it—humanity wants help, the help of the strong, sensible, unselfish man. The age is crying for men—civilization wants men who can save it from dissolution; and those who can benefit it most are those who are freest from prejudice, hate, revenge, whim and fear ☞ ☞

TWO thousand years ago lived One who saw the absurdity of a man loving only his friend—He saw that this meant faction; lines of social cleavage, with ultimate discord, and so He painted the truth large, and declared we should love our enemies and do good to those who might spitefully use us. He was one with the erring, the weak, the insane, the poor, and so free was He from prejudice and fear that we have confounded Him with Deity, and con-



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fused Him with the maker of the worlds. He was one set apart, because He had no competition in the matter of love. It is not necessary for us to leave our task and pattern our lives after His, but if we can imitate His divine patience and keep thoughts of discord out of our lives, we, too, can work such wonders that men will indeed truthfully say that we are the Sons of God.

¶ There is n't so much rivalry here—be patient, generous, kind, even to foolish folk and absurd people. Do not extricate yourself—be one with all—be universal. So little competition is there in this line that any man in any walk of life, who puts jealousy, hate and fear behind him, can make himself distinguished. And all good things shall be his—they will flow to him. Power gravitates to the man who can use it—and love is the highest form of power that exists. If ever a man shall live who has infinite power, he will be found to be one who has infinite love. And the way to be patient, and generous—to free yourself from discord—is not to take a grip on yourself and strive to be kind—not that. Just don't think much about it, but lose yourself in your work ☸ ☸

DO not go out of your way to do good, but do good whenever it comes your way. Men who make a business of doing good to others are apt to hate others in the same occupation ☸ Simply be filled with the thought of good and it will radiate—you do not have to bother about it, any more than you need trouble about your digestion ☸ Do not be disturbed about saving your soul—it will be saved if you make it worth saving. Do your work. Think the good. And evil, which is a negative condition, shall be swallowed up by good. Think no evil ; and if you think only good, you will think no evil. Life is a search for power. To have power you must have life, and life in abundance. And life in abundance comes only through great love.



The best way to get even is to forget ☸ ☸



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If men could only know each other, they would never either idolize or hate ☛ ☛

Too often the reformer has been one who caused the rich to band themselves against the poor.

Every spirit makes its house, but as afterwards the house confines its spirit you had better build well.

## YOUR OTHER SELF

**W**ORK to please yourself and you develop and strengthen the artistic conscience. Cling to that and it shall be your mentor in times of doubt; you need no other. There are writers who would scorn to write a muddy line, and would hate themselves for a year and a day should they dilute their thought with the platitudes of the fear-ridden people. Be yourself and speak your mind today, though it contradict all you have said before. And above all, in art, work to please yourself—that other self which stands over and behind you, looking over your shoulder, watching your every act, word and deed—knowing your every thought.

Michelangelo would not paint a picture to order ☛ “I have a critic who is more exacting than you,” said Meissonier, “it is my other self.” Rosa Bonheur painted pictures just to please her other self, and never gave a thought to any one else; and having painted to please herself, she made her appeal to the great common heart of humanity—the tender, the noble, the receptive, the earnest, the sympathetic, the lovable. That is why Rosa Bonheur stands first among the women artists of all time: she worked to please her other self. That is the reason Rembrandt, who lived at the time Shakespeare lived, is today without a rival in portraiture. He had the courage to make an enemy. When at work he never thought of any one but his other self, and so he infused soul into every

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canvas. The limpid eyes look down into yours from the walls and tell of love, pity, earnestness and deep sincerity. Man, like Deity, creates in his own image, and when he portrays some one else, he pictures himself, too—this provided his work is art.

If it is but an imitation of something seen somewhere, or done by some one else, or done to please a patron with money, no breath of life has been breathed into its nostrils, and it is nothing, save possibly dead perfection—no more. Is it easy to please your other self? Try it for a day. Begin tomorrow morning and say: "This day I will live as becomes a man. I will be filled with good-cheer and courage. I will do what is right; I will work for the highest; I will put soul into every hand-grasp, every smile, every expression—into all my work. I will live to satisfy my other self." You think it is easy? Try it for a day 30 30

He who will not accept orders has no right to give them; he who will not serve has no right to command; he who can not keep silence has no right to speak.

To teach is a good way to get an education. If you want to know all about a subject, write a book on it. If you wish to know all about things, start in and teach them to others.

If your religion does not change you, then you had better change your religion.

## RECIPROCITY

**D**AN was made for association and co-operation. William Morris said, "Fellowship is heaven, and lack of fellowship is hell!" 30 The first factor in the evolution of humanity is mutual aid. A family living in the country depending upon agriculture for their support is a little community. There is the father, mother, half a dozen

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children and grandparents. If they lived a purely individual life, each adult when he got up in the morning would start a fire for himself and prepare his own breakfast ☞ ☞

But not so. One starts a fire, another brings in fuel, another goes for a bucket of water, still others go out and take care of the stock. When the meal is ready, all partake of it.

After breakfast each one goes to work and does the thing he can do best. The girls help their mother put the house in order; they sew, wash, work in the garden or among the flowers, and keep the home presentable and sanitary ☞ ☞

The men and boys care for stock, plow, or cut down trees for lumber or fuel. The boy too small to work, but who can ride horseback, goes to town on errands or for the mail. The old man rocks the cradle and churns. The grandmother darns, mends and knits ☞ Each slips naturally into the place where he belongs, taking up the task he can do best, and working for the good of all. The one who can bestow most benefits receives most honors. In the case of the old, they are honored for what they have done, and the young are honored and loved for the hope of what they will become ☞ ☞

At harvest-time, men, women and children will go into the orchards and fields and work at the common task of garnering the crop.

Such a family, possessed of even moderate mental attainments, that works with reasonable zeal and simple commonsense, and works together, will grow rich ☞ ☞

As the years pass by, the barns will grow greater; the dwelling will be enlarged and beautified outside and in; trees will be planted and bring forth fruit or supply a grateful shade. The place will take on the attitude of good-cheer, tokening happiness and reasonable content ☞ ☞

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IT is not necessary to see the man to know what sort of a person he is.

You know the farmer by the appearance of his farm—his character is written all over it. His cattle, horses, hogs and sheep all proclaim him. A farmer is known by his team, not by the company he keeps. As a boy I could look at the horses tied in front of a country store and make a close guess as to the moral, mental and financial status of the owners, and I was not so awfully smart, either.

The horse and dog of a drunkard give him away. So this is the point: The family whose members work together succeeds. And the success of this family is in exact ratio to the love that cements them into a whole. Of course, the more intellect you can mix with this mutual love the better; but intellect alone is too cold to fuse the dumb indifference of inanimate things and command success.

Love is the fulfilling of life's law.

The big merchant nowadays is the one who can keep the peace between his department heads.

The concern that succeeds is the one where feud, fuss and folly are kiboshed, and all hands work together for a mutual end.

The man who can forget his own personal feelings and fuse his own interests with those of the house is a sure winner. Nothing can hold such a one back. Sanity shows itself in co-operation. Power does not mean what you alone can do—it means what you can get others to do by welding them into a whole so they will work together.

Impossible things are simply those which so far have never been done.

Sincerity without sympathy is devilish; learning without pity is to be avoided; education without humor is preposterous.

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Of all examples of blind imbecility on the part of men, none is so preposterous as the opinions men hold of other men. Genius does not recognize genius; worth is blind to worth. Men often taunt women with treating other women unjustly, but the records of great men who have scorned other great men leave the injustice of woman towards woman quite out of the race.

To eliminate the needless and keep the good is the problem of progress

The reward of a good deed is to have done it.

### THE HUNDRED-POINT MAN

THE other day I wrote to a banker friend inquiring as to the responsibility of a certain person. The answer came back, thus: "He is a Hundred-Point man in everything and anything he undertakes." I read the telegram and then pinned it up over my desk where I could see it. That night it sort of stuck in my memory. I dreamed of it

The next day I showed the message to a fellow I know pretty well, and said, "I'd rather have that said of me than to be called a great this or that."

Oliver Wendell Holmes has left on record the statement that you could not throw a stone on Boston Common without caroming on three poets, two essayists and a playwright.

Hundred-Point men are not so plentiful.

A Hundred-Point man is one who is true to every trust; who keeps his word; who is loyal to the firm that employs him; who does not listen for insults nor look for slights; who carries a civil tongue in his head; who is polite to strangers, without being "fresh"; who is considerate towards servants; who is moderate in his eating and drinking; who is willing to learn; who is cautious and yet courageous

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Hundred-Point men may vary much in ability, but this is always true—they are safe men to deal with, whether drivers of drays, motormen, clerks, cashiers, engineers or presidents of railroads.

Paranoiacs are people who are suffering from fatty enlargement of the ego. They want the best seats in the synagogue; they demand bouquets, compliments, obeisance; and in order to see what the papers will say next morning, they sometimes obligingly commit suicide ☹ ☹

The Paranoiac is the antithesis of the Hundred-Point man. The Paranoiac imagines he is being wronged, that some one has it in for him and that the world is down on him. He is given to that which is strange, peculiar, uncertain, eccentric and erratic.

The Hundred-Point man may not look just like all other men, or dress like them, or talk like them, but what he does is true to his own nature. He is himself.

¶ He is more interested in doing his work than in what people will say about it. He does not consider the gallery. He acts his thought and thinks little of the act ☹ ☹

I never knew a Hundred-Point man who was not one brought up from early youth to make himself useful, and to economize in the matter of time and money ☹ Necessity is ballast ☹ ☹

The Paranoiac, almost without exception, is one who has been made exempt from work. He has been petted, waited upon, coddled, cared for, laughed at and chuckled to ☹ ☹

The excellence of the old-fashioned big family was that no child got an undue amount of attention ☹

The antique idea that the child must work for his parents until the day he was twenty-one was a deal better for the youth than to let him get it into his head that his parents must work for him.


Nature intended that we should all be poor—that we should earn our bread every day before we eat it.

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¶ When you find the Hundred-Point man you will find one who lives like a person in moderate circumstances, no matter what his finances are. Every man who thinks he has the world by the tail, and is about to snap its demnition head off for the delectation of mankind, is unsafe, no matter how great his genius in the line of specialties ☛ ☛

The Hundred-Point man looks after just one individual, and that is the man under his own hat; he is one who does not spend money until he earns it; who pays his way; who knows that nothing is ever given for nothing; who keeps his digits off other people's property. When he does not know what to say, why, he says nothing, and when he does not know what to do, does not do it. We should mark on moral qualities, not merely mental attainment or proficiency, because in the race of life, only moral qualities count. We should rate on judgment, application and intent. Men who by habit and nature are untrue to a trust are dangerous just in proportion as they are clever. I would like to see a university devoted to turning out safe men instead of merely clever ones. How would it do for a college to give one degree, and one only, to those who are worthy, the degree of H. P.?


Would it not be worth striving for, to have a college president say of you, over his own signature, "He is a Hundred-Point Man in everything and anything that he undertakes"?



The only way to keep your education is to give it away ☛ ☛



God will not look you over for medals, degrees and diplomas, but for scars.



As a man grows in experience, his theories of conduct become fewer ☛ ☛



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The object of education is that a man may benefit himself by serving others ☛ ☛

The man who acts his thought and thinks little of his act is the man who scores.

He is best educated who is most useful ☛ ☛

The best remedy for decay is an active interest in human affairs.

### PATIENCE WINS

**I**T is well to realize that it is the patient man who wins ☛ To do your work, and not be anxious about results, is the best way to go after and secure a big result. This does not mean that you are to sell yourself as a slave ☛ If your present position does not give you an opportunity to grow, and you know of a better place, why go to the better place, by all means. The point I make is simply this: If you care to remain in a place, you can never better your position by striking for higher wages or favors of any kind.

The employee who drives a sharp bargain and is fearful that he will not get all he earns, never will. There are men who are set on a hair-trigger—always ready to make demands when there is a rush of work, and who threaten to walk out if their demands are not acceded to. The demands may be acceded to, but this kind of help is always marked on the time-book for dismissal, when work gets scarce and business dull. Such men are out of employment about half the time, and the curious part of it is, they never know why. As a matter of pure worldly wisdom—just cold-blooded expediency—if I were an employee I would never mention wages. I would focus right on my work and do it ☛ ☛

The man that endures is the man that wins. I would



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never harass my employer with inopportune propositions. I would give him peace, and I would lighten his burdens. Personally I would never be in evidence, unless it were positively necessary—my work would tell its own story ☛ ☛

The cheerful worker who goes ahead and makes himself a necessity to the business—never adding to the burden of his superiors—will sooner or later get all that is his due, and more. He will not only get pay for his work, but he will get a bonus for his patience and another for his good-cheer ☛ ☛

The man who makes a strike to have his wages raised from fifteen to eighteen dollars a week may get the increase, and then his wages will stay there. Had he kept quiet and just been intent on making himself a five-thousand-dollar man, he might have gravitated straight to a five-thousand-dollar desk. I would not risk spoiling my chances for a large promotion by asking for a small one. And it is but a trite truism to say that no man ever received a large promotion because he demanded it—he got it because he could fill the position, and for no other reason. Ask the man who receives a ten-thousand-dollar-a-year salary how he managed to bring it about, and he will tell you that he just did his work as well as he could. Never did such a man go on a strike. The most successful strike is a defeat; and had this man been a striker by nature, sudden and quick to quarrel, jealous of his rights, things would have conspired to keep him down and under. I do not care how clever he may be or how well educated, his salary would have been eighteen a week at the furthest, with a very tenuous hold upon his job.

**H**E that endureth unto the end shall be saved ☛  
At hotels the man who complains is the man against whom the servants are ever in league; and the man who complains most is the man who has the least at home ☛ ☛

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If you are defamed, let time vindicate you—silence is a thousand times better than explanation. Explanations do not explain. Let your life be its own excuse for being—cease all explanations and all apologies, and just live your life. By minding your own business, you give others an opportunity to mind theirs; and depend upon it, the great souls will appreciate you for this very thing 30 30

I am not sure that absolute, perfect justice comes to everybody in this world; but I do know that the best way to get justice is not to be too anxious about it. As love goes to those who do not lie in wait for it, so does the great reward gravitate to the patient man. It is but common to believe in him who believes in himself, but if you would do aught uncommon, believe yet in him who does not believe in himself 30 30

The hands that help are better far than the lips that pray 30 30

Experience is the germ of power.

To repeat an unkind truth is just as bad as to invent a lie 30 30

Do not separate yourself from plain people; be one with all—be universal.

### THE AGE OF THE BUSINESSMAN

THE Honorable Mark Antony made a little speech at the funeral of the late Julius Cæsar, wherein he paid great compliment to his subject 30 30

Among other pleasant things reported by the press, Mr. Antony said, "He brought many captives home to Rome whose ransoms did the general coffers fill."

¶ Julius Cæsar knew only one way to make money, and that was to hold somebody up. He knew how to

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use the taxing power of the State, and if the parties taxed did not respond he knew how to go after them and collect the amount due.

He fined one concern in Gaul twenty-nine million sesterces, and collected it on a body attachment, vulgarly called kidnaping.

Julius Cæsar was a lawyer, and a lawyer knows only one way to make money—and that is to get yours.

¶ The businessman of today is a creator, a builder and an economist. He who thinks otherwise is a Marxian Socialist and a small-bore petty diplodocus.

THE only way to make money is to render a service for humanity: to supply something that people want, and to carry things from where they are plentiful to where they are needed.

He who confers the greatest service at the least expense is the man whom we will crown with honor and clothe with riches.

Any other policy is running on its rim on the high clutch, headed for the cliff.

We live in an age of business. Economics is fast becoming a science.

There is only one sin, and that is waste.

And disuse and misuse are both forms of waste.

The best brains of the world are at work now endeavoring to eliminate lost motion and take up the economic slack.

The men who are making the biggest fortunes are making their money out of by-products.

That is to say, the thing that was once thrown away and discarded is now being coined into cash.

HALF of the population in America are engaged in farming. Farming is a primal need, because we get our food out of the soil.

Next to food, love is the chief requisite, and no man is loving, lovely or lovable who is on half-rations.

Richard Cobden put this concisely when he said, "The ratio of marriages keeps pace with the price

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of corn." Only well-fed people are capable of love, and a corn-fed product is always prosperous ☛ ☛  
Next to farming in importance comes transportation, because a thing has to be at a certain place at a certain time in order to possess value. The railroads bridge time and annihilate space.

The third most important thing in the world is manufacturing, which is taking raw products and combining them into forms of use and beauty.


The fourth most important thing is distribution. Our great cities are centers where vast warehouses are located, and these warehouses gather together the products of the farm, the factory, the mine and the sea, and distribute them to the millions who need them ☛ ☛


The fifth most important thing in the world is banking. The banker is one who takes the savings of the people and loans out again a certain per cent of these savings to the people who can use money to make more money. Statistics show that, with a fair capital to start on, the banker can safely loan out eighty-five per cent of his deposits and at all times stand ready to meet the checks of his customers.

Banking is a great move in economics, as it keeps money active instead of allowing it to be stored away in the ginger-jar and in the unsafe and unsanitary clock, where the mice and cockroaches do congregate and thieves break through and steal you to a standstill ☛ ☛


The sixth most important thing in the world is advertising, and advertising is telling who you are, where you are, and what you have to offer the world in the way of service or commodity. The only man who should not advertise is the man who has nothing to offer, and such a person is a dead one—whether he knows it or not. For him, Charon's mudscow is grating on the sands, and the boom of the surf can be heard just beyond the harbor-bar ☛ ☛

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The greatest thing in the world is joy, but only the stricken know this 

All suffering is caused by an obstacle in the path of a force. See that you are not your own obstacle. 

Enjoy what you have, work for what you lack. 

To know but one religion is not to know that one. 

### SYMPATHY, KNOWLEDGE AND POISE

YMPATHY, Knowledge and Poise seem to be the three ingredients that are most needed in forming the Gentleman. I place these elements according to their value. No man is great who does not have Sympathy plus, and the greatness of men can safely be gauged by their sympathies. Sympathy and imagination are twin sisters. Your heart must go out to all men, the high, the low, the rich, the poor, the learned, the unlearned, the good, the bad, the wise and the foolish—it is necessary to be one with them all, else you can never comprehend them. Sympathy!—it is the touchstone to every secret, the key to all knowledge, the open sesame of all hearts. Put yourself in the other man's place: then you will know why he thinks certain things and does certain deeds. Put yourself in his place, and your blame will dissolve itself into pity, and your tears will wipe out the record of his misdeeds. The saviors of the world have simply been men with wondrous sympathy. But Knowledge must go with sympathy, else the emotions will become maudlin and pity may be wasted on a poodle instead of on a child; on a field-mouse instead of on a human soul  Knowledge in use is wisdom, and wisdom implies a sense of values—you know a big thing from a little one, a valuable fact from a trivial one. Tragedy and comedy are simply questions of value; a little misfit

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in life makes us laugh, a great one is tragedy and cause for expression of grief ☪ ☪

**P**OISE is the strength of body and strength of mind to control your Sympathy and your Knowledge. Unless you control your emotions, they run over and you stand in the slop. Sympathy must not run riot, or it is valueless and tokens weakness instead of strength. In every hospital for nervous disorders are to be found many instances of this loss of control. The individual has Sympathy but not Poise, and therefore his life is worthless to himself and to the world ☪ ☪

He symbolizes inefficiency, and not helpfulness. Poise reveals itself more in voice than in words; more in thought than in action; more in atmosphere than in conscious life. It is a spiritual quality, and is felt more than it is seen. It is not a matter of bodily size, nor of bodily attitude, nor attire, nor of personal comeliness; it is a state of inward being, and of knowing your cause is just. And so you see it is a great and profound subject after all, great in its ramifications, limitless in extent, implying the entire science of right living. I once met a man who was deformed in body and little more than a dwarf, but who had such Spiritual Gravity—such Poise—that to enter a room where he was, was to feel his presence and acknowledge his superiority. To allow Sympathy to waste itself on unworthy objects is to deplete one's life forces. To conserve is the part of wisdom, and reserve is a necessary element in all good literature, as well as in everything else ☪ ☪

**P**OISE being the control of our Sympathy and Knowledge, it implies a possession of these attributes, for without Sympathy and Knowledge you have nothing to control but your physical body ☪ To practise Poise as a mere gymnastic exercise, or study in etiquette, is to be self-conscious, stiff, preposterous and ridiculous. Those who cut such fan-

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tastic tricks before high heaven as make angels weep, are men void of Sympathy and Knowledge trying to cultivate Poise. Their science is a mere matter of what to do with arms and legs. Poise is a question of spirit controlling flesh, heart controlling attitude.

¶ Get Knowledge by coming close to Nature. That man is the greatest who best serves his kind. Sympathy and Knowledge are for use—you acquire that you may give out; you accumulate that you may bestow. And as God has given unto you the sublime blessings of Sympathy and Knowledge, there will come to you a wish to reveal your gratitude by giving them out again; for the wise man is aware that we retain spiritual qualities only as we give them away. Let your light shine. To him that hath shall be given. The exercise of wisdom brings wisdom; and at the last the infinitesimal quantity of man's knowledge, compared with the Infinite, and the smallness of man's Sympathy when compared with the source from which ours is absorbed, will evolve an abnegation and a humility that will lend a perfect Poise. The Gentleman is a man with perfect Sympathy, Knowledge and Poise ☪ ☪



There is only one thing worth praying for, and that is to be in the line of evolution.



Gentleness and good-cheer come before all questions of morals ☪ ☪



The more one knows, the more one simplifies.



The Divine Economy is automatic and very simple: we receive only that which we give.



Blessed is that man who has found his work.



Few people, comparatively, think for themselves ☪



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There is nothing so good as the sun and wind for driving the foolishness out of one.

Nature will not pi your form as long as you give a clear and clean impression—keep sweet!

If a man has faith in his power, he can wait

Calvinism has gone, but it had several advantages: for one thing it gave you peace by supplying a Hell for your rivals and enemies.

### THE ZEITGEIST

**M**AURICE MAETERLINCK says that one bee can never make honey, for the reason that a bee alone has no intelligence. Bees succeed only by working for the good of other bees. A single bee, separated from the hive, is absolutely helpless, yet a hive of bees has a very great and well-defined purpose and intelligence. And this intelligence, Maeterlinck calls, "The Spirit of the Hive."

Occasionally a bee will go off to the fields and come back gorged with honey, bringing nothing for the common stock, and this bee is quickly killed—stung to death by a self-appointed committee who sit on the case, and seem to consider that any bee that loses sight of the Spirit of the Hive and works for private good is sick, criminally insane, and can not be allowed longer to cumber good space.

Now it is quite probable that if we could communicate with a bee, and ask it why it makes honey, it would say, "I make honey because I choose to," just as Schopenhauer's boulder that rolled down hill explained that it did so because it found a peculiar pleasure and satisfaction in so doing

Men think they do certain things because they choose, but the actual fact is they simply succumb to the



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strongest attraction and call it choice. Is n't a man under the domain of Natural Law just as much as a bee? I think so. The recognition of this great truth concerning the Solidarity of the Race marks a mental epoch in the onward and upward march ☞ ☞

With the bee, there is seemingly no evolution. The Spirit of the Hive is fixed within narrow limits ☞ ☞

With man, the Spirit of the Hive, or, if you prefer, the Spirit of the Times, or the "Zeitgeist," is a constantly changing spiritual entity.

Ancient Athens was made and controlled by fourteen men. But these masterly men did not represent the "Zeitgeist," nor were they strong enough to form the Spirit of the Hive. They kept the many in subjection by the seductive ecclesiasticon—by shows, spectacles, pomps, processions, and when danger at home became imminent, the mob was diverted by a foreign war ☞ ☞

As long as the actual "Zeitgeist" of Greece was saturated with religious fanaticism, superstition, a childish tantrum tendency, a Harry Thaw and a Harry Lehr propensity, and an Old Harry atmosphere, the fourteen great men of Athens, who for just thirty-six years sat on the lid, were in a very dangerous position ☞ ☞

The miracle is that they kept the beast down and under long enough to build the temples and embellish them with undying works of art ☞ But they were allowed to do their work, only by pandering to the hoi polloi idea that the statues represented the gods in Elysium, and that the Pantheon was for the habitation of Zeus Himself. To find the Deity in yourself by producing Art was a truth the many could not comprehend, and when Praxiteles hinted at it, his temerity cost him his life.

When Phidias placed his own portrait with that of Pericles upon a sacred shield, the glory that was Greece got its death sentence ☞ ☞

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The mumble of discontent grew into a roar. Socrates was passed the hemlock, and all the fourteen actual gods who made the glory were either killed or ostracized—robbed, disgraced, undone ☞ ☞

The "Zeitgeist" had its way. Socrates, Euclid, Pericles, Phidias, Herodotus, Empedocles and Sophocles no more represented the Spirit of the Hive that existed at Athens, than Jesus represented the "Zeitgeist" of Jerusalem in the age of Augustus.

Savonarola, Tyndale, Ridley, Huss, Wyclif, George Wishart, were martyrs all to the Spirit of the Times. Yet Socrates, Jesus, Savonarola, Old John Brown, and none of Freedom's illustrious dead died in vain. They died that we might live; and as a single drop of aniline will tint an entire cask of water, so has the blood of martyrs tinted the Spirit of the Times and given us a peculiar and different "Zeitgeist" from that which we would otherwise have had.

The death of Lincoln created a sentiment which the living man could not, and which in time brought the entire South to an acknowledgment of the righteousness of his cause ☞ ☞

The "Zeitgeist" not being able to understand or assimilate the doctrines of the seers and prophets killed them. The man who preaches doctrines or performs deeds contrary to the Spirit of the Time is ever regarded as the enemy of the State, a menace to society, and is snuffed out. Whether he be above the law or below it, matters not: the saviors of the world have always been hanged between thieves ☞ This full, frank, free expression which we now enjoy is the precious legacy of a blood-stained past. And it is for us, the living, to see that these dead shall not have died in vain. Familiarity breeds indifference, if not contempt, and whether there be men now living as great as those fourteen in the time of Pericles, it would be difficult to determine ☞ ☞

But this we know—we have a Spirit of the Hive

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now that is making honey honestly, and that, too, of a satisfactory quality, while the honey of Hymettus was made by that immortal fourteen who worked by stealth, plot, plan and connivance so so

Our Spirit of the Times is of a kind unequaled in history. We have thousands upon thousands of men and women who are thinking great and noble thoughts and doing great and splendid work.

Our "Zeitgeist" is sensitive, restless, alert, impressionable, progressive and is making for righteousness. The man who can imagine a better religion than now exists is allowed to throw his vision on the screen, and he who can imagine a better government than we now have, is not hanged for his pains, but is allowed to express his dream so so

Public opinion rules. No law that is contrary to the "Zeitgeist" can be enforced. Judges translate and interpret the laws to suit the Spirit of the Times so

Every man who speaks out loud and clear is tinting the "Zeitgeist." Every man who expresses what he honestly thinks is true, is changing the Spirit of the Times. Thinkers help other people to think, for they formulate what others are thinking. No person writes or thinks alone—thought is in the air, but its expression is necessary to create a tangible Spirit of the Times. The value of a thinker who writes, or of a writer who thinks, is that he supplies arguments for the people and confirms all who are on his wire in opinions often before uttered so so



Happy is the man who conserves his God-given energy until wisdom and not passion shall direct it.



Man has constantly grown in power, wisdom, excellence and worth. If he has ever fallen, it has been up, not down so so



In a world where death is, there is no time for hate.

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Men are valuable just in proportion as they are able and willing to work in harmony with other men so so

A failure is a man who has blundered, but is not able to cash in the experience.

The sad thing about an optimist is his state of mind concerning himself so so

Idleness is the only sin. A blacksmith singing at his forge, sparks a-flying, anvil ringing, the man materializing an idea—what is finer?

### VOICE AS A SYMBOL

**I**T is well to cultivate a mild, gentle and sympathetic voice, and the one way to secure a mild, gentle and sympathetic voice is to be mild, gentle and sympathetic. The voice is the index of the soul so Children do not pay much attention to your words—they judge of your intent by your voice. Your voice reassures. “My sheep know my voice.” We judge each other more by voice than by language, for voice colors speech, and if your voice does not corroborate your words, doubt will follow. We are won or repelled by a voice. Your dog does not obey your words—he does, however, read your intents in your voice so so


The best way to cultivate the voice is not to think about it. Actions become regal only when they are unconscious; and the voice that convinces, that holds us captive, that leads and lures us on, is used by its owner unconsciously. Fix your mind on the thought, and the voice will follow. If you fear you will not be understood, you are losing the thought—it is slipping away from you—and you are thinking of the voice so Then your voice rises to a screech, subsides into a purr, or bellows like the vagrant winds. Anxiety and intent are shown, and your case is lost. If you fear you will

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
not be understood, you probably will not. If the voice is allowed to come naturally, easily and gently, it will take on every tint and emotion of the mind ☪☪ So to get back to the place of beginning, my advice is this: The way to cultivate the voice is not to cultivate it ☪☪

The voice is the sounding-board of the soul ☪☪ God made it right. If your soul is filled with truth, your voice will vibrate with love, echo with sympathy, and fill your hearers with the desire to do, to be and to become. Your desire will be theirs. By their voices ye shall know them.

Peace—be still! Feel that, and then say it, and your voice shall be a word of command that even the elements will obey ☪☪ ☪☪




Every life is its own excuse for being, and to deny or refute the untrue things that are said of you is an error in judgment. All wrong-doing recoils upon the doer, and the man who makes wrong statements about others is himself to be pitied, not the man he vilifies. It is better to be lied about than to lie. At the last no one harms us but ourselves.




True work is self-expression, self-revelation ☪☪ ☪☪




It is not deeds or acts that last: it is the written record of those deeds and acts.



Love goes to those who are deserving—not for those who lie in wait and set snares for it. The life of strife and contest never wins.



Abolish fear and you can accomplish whatever you wish ☪☪ ☪☪



Success is voltage under control—keeping one hand on the transformer of your cosmic kilowatts ☪☪ ☪☪

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Knowledge is the distilled essence of our intuitions,  
corroborated by experience ๑๐ ๑๐

The cure for hoodlumism is manual training, and an industrial condition that will give the boy or girl work—congenial work—a fair wage, and a share in the honors of making things. Salvation lies in the Froebel methods carried into manhood.

Men do not lack strength: they lack the will to concentrate and act ๑๐ ๑๐

I do not want any one to belong to me. I would hold my friend only by the virtue that is in my soul.

### THE AMERICAN PHILOSOPHY

**S**O this, then, is an essay on The American Philosophy ๑๐ ๑๐

The American Philosophy is founded on the Science of Economics.

Just here, in order that we may speak a common language, a few definitions are in order ๑๐ ๑๐

Economics is the Science of the production, distribution and use of wealth.

Science is accurate, organized knowledge founded on fact—or, as Herbert Spencer expressed it, “Science is the classified knowledge of the common people.”

¶ All that which is simply assumed, believed, conjectured, taken on dogmatic statement, or read out of printed books, is unscientific, no matter how plausible ๑๐ ๑๐

All practical businessmen are scientists.

Business is a vocation.

Philosophy is—or should be—an avocation ๑๐ ๑๐

To make a business of philosophy is to institutionalize and dilute it, just as to institutionalize love and religion is to degrade and lose them.

Religion is philosophy touched with emotion ๑๐ ๑๐

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Philosophy is your highest conception of life, its duties and its destiny.

A religious organization is a different thing from religion. A religious organization is built on a feeling made static, or fear frozen stiff. It then becomes a superstition, and is employed as a police system, and is taxed all the traffic will bear.

**S**CIENCE is definite, accurate, organized knowledge concerning the things that make up our environment ☞ ☞

Modern philosophy is the distilled essence of wisdom that eventually flows from science. Or, if you please, philosophy is the explanation of science—a projection from science.

Transportation, manufacturing, distribution, advertising, salesmanship, all are variants of business ☞ Each and all are scientific, that is, capable of analysis and demonstration. Weight, size, color, number, qualities and time are all elements of science ☞

Theology is antique and obsolete philosophy. It never is nor ever was scientific, not being derived from knowledge. Faith is the first item in its formula ☞

Theology comes to us from dogmatic statements gotten from books or the hearsay words of men long dead ☞ ☞

Theology is voodooism; in matters of importance it is in the class with alchemy, astrology, palmistry, augury and allopath medicine.

Science is understood, theology believed.

Psychology is the science of human minds and their relationship one to another.

Superstition is scrambled science, or religious omelet, flavored with fear ☞ ☞

Organized religion, being founded on superstition, is, perforce, not scientific. And all that which is not scientific—that is, truthful—must be bolstered by force, fear and falsehood. Thus we always find slavery and organized religion going hand in hand.



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**B**USINESS, to be successful, must be based on science, for demand and supply are matters of mathematics, not guesswork ☸ Civilization turns on organization ☸ And organization, in order to be of any value, must be scientific ☸ ☸

Economics is a new science. History does not show a single instance of its existence in the days of Greece and Rome. They had simple mathematics, but not complex. Fractions, percentages, statistics, averages were beyond them. The blueprint, even for humorists, was unguessed. Philosophy was speculation; business was barter. Since then, up to within ten years ago, the problem of how man could save his soul has been uppermost. This world has been neglected in the endeavor to gain another.

When the Science of Economics is finally formulated it will be expressed first in America. In America all the nations meet and blend. Here the factors, elements and categories of Economics are to be found. Here we have one language, and no more, and this is necessary for the expression of a new science ☸ ☸ The first endeavor to found Economics as a science was the work of Adam Smith.

And when Thomas Henry Buckle said that Adam Smith's "Wealth of Nations" had influenced the world for good more than any other book ever written, save none, he stated truth.

Economics changes man's activities. As you change a man's activities you change his way of living, and as you change his environment you change his state of mind. Precept and injunction do not perceptibly affect men; but food, water, air, clothing, shelter, pictures, books, music, will and do ☸ ☸ ☸

An Indian baby taken to New England and adopted into a Massachusetts family will grow up the proud possessor of all the Yankee prejudices and peccadillos.

☐ Adam Smith, John Stuart Mill and Karl Marx all wrote on Economics, but none was an Economist.



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Each based his logic largely on presumption, assumption and hypothesis. If this happens, then that will occur ☛ ☛

They were Political Economists—they pursued Economics as a policy, not as truth. They loved love, not the lady. They were students of Economics, and their work was not grounded in Science ☛ ☛ Since the days of Smith, Mill and Marx we have had many students of Economics.

But the world has not yet produced an Economist. To be an Economist, a man must first be a Scientist. He must be both a man of action, and one who knows why he acts. He must work and he must contemplate his work. He must act and he must think.

A Scientist is the man who has done the thing—who has seen and knows. Then from his positive knowledge springs his Philosophy. And the Philosophy of a businessman, analyzed, explained and formulated, would constitute a Science of Economics ☛ ☛

THE American Philosophy will be formulated by Scientists—by Businessmen who have succeeded. Thackeray's lawyer in the Debtor's Prison, who was working out a new financial policy for the Nation, was not a Scientist. His knowledge was academic and his scheme conjectural. Science was outside of his orbit. He lacked experience. He had feelings, but not facts. He did not have enough cosmic mortar to construct an arch.

Emotionalism, charity, altruism, optimism are not science, and they may be hysteria.

When I speak of success I do not mean it in the sordid sense ☛ ☛

A successful man is one who has tried, not cried; who has worked, not dodged; who has shouldered responsibility, not evaded it; who has gotten under the burden, not merely stood off, looking on, giving advice and philosophizing on the situation ☛ ☛

The result of a man's work is not the measure of

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success ☞ To go down with the ship in storm and tempest is better than to paddle away to Paradise in an Orthodox canoe.

To have worked is to have succeeded—we leave the results to time. Life is too short to gather the Harvest—we can only sow ☞ ☞

**U**P to the year Eighteen Hundred Seventy-six the business world was tainted by trickery in trade. The methods of booth and bazaar were everywhere practised ☞ Business was barter, and he who could cheat and not get caught was accounted clever. On the customs of the time there was no copyright. They were a take-over from monarchial days ☞ ☞

But a new ethic has arrived. Within ten years' time the thought has gone through the entire business fabric that to cheat and not get caught is really a worse calamity than to get caught.

To be caught means that some one has applied the brake and you are given pause.

Not to get caught means that you are headed for the precipice on the high clutch and down grade ☞

To cheat another is to cheat yourself.

Theology did not teach us this, for precept and preaching never touch our lives. We shed them.

We are moved in only one way, and that is by self-interest. Cut off our food-supply and we are no longer apathetic ☞ ☞

And self-interest is a form of selfishness; it is the desire for life. It is the instinct of self-preservation in action ☞ ☞

It was all a matter of mental growth, evolution ☞

The discovery of truth as our most valuable business asset is the one great achievement of the age in which we live. For truth there is no substitute, and this discovery was made by businessmen.

Honesty as a working policy was first put forth by Benjamin Franklin; and his remark was regarded as a pleasantry until yesterday.

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The clergy have not yet adopted it; the doctors are considering it, and the lawyers have n't heard of it.

¶ However, all these will finally adopt it, as a last resort, as a means of self-preservation ☛ ☛

¶ ECONOMICS based on falsehood leads to dissolution. Falsehood is a polite form of conquest. The lie is exploitation.

The preacher has diverted us while the lawyer picked our pocket; the doctor gives you ether and accomplishes the same result.

Egypt, Rome and Greece lived on their slaves and outlying colonies. Slave labor is the most expensive kind. In time the land is exhausted, and the slaves die.

¶ But before this happened to the capitals that were, the aristocrats who wasted, destroyed and consumed had gotten nervous debility, and were impotent, also impudent ☛ ☛

Then they died and the barbarian overran the land ☛

A wise Economist—and America has many—could have figured out exactly how long Babylon and Nineveh would have lasted.

None of these ancient civilizations produced economists. They had soothsayers, priests, lawyers, poets, artists, clowns, dramatists, orators, rhetoricians, singers, philosophers ☛ And most of all, they had guzzlers and gourmands.

But they had no scientists, and their philosophy being based on augury, dreams, theology and fear, was futile and fallacious.

A philosophy that is not founded on science is false in theory and base in practise ☛ ☛

¶ MODERN business betters human environment. It means gardens, flowers, fruits, vegetables; it means quick, safe and cheap transportation of people, commodities and messages; it means books, maps, furniture, pictures, playgrounds, pure water, perfect sewerage, fresh air, sunshine, health, happiness, hope, light and love—because business gives opportunities

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for all to work, earn, grow and become. ¶ Business consists in the production, transportation and distribution of the things that are necessary to human life. Through this exercise of our faculties we educe the best that is in us; in other words, we get an education ☛ ☛

Inasmuch as business supplies the necessities of life, it is impossible to have a highly evolved and noble race except where there is a science of business ☛ Business is human service.

Therefore, business is essentially a divine calling ☛ Once men believed religion to be the chief concern of mortals here below.

Other men have thought that killing is the chief concern of mortals here below.

Gladstone once said, "Only two avenues of honor are open to young men in England—the army and the church." ☛ ☛

This has been the prevailing opinion of the world for nearly two thousand years, and is the one reason why the Dark Ages were dark. During those years of night the fighting man was supreme. It was a long panic, and human evolution was blocked through fear. The race crawled, crept, hid, dodged, secreted, lied and nearly died.

We now say that the Science of Economics, or Business, is the chief concern of humanity. Business is intelligent, useful activity. The word "busy-ness" was coined during the time of Chaucer by certain soldier-aristocrats, men of the leisure class, who prided themselves upon the fact that they did no useful thing. Men of power proved their prowess by holding slaves, and these slaves did all the work. To be idle showed that one was not a slave.

But this word "business," first flung in contempt, like Puritan, Methodist and Quaker, has now become a thing of which to be proud. Idleness is the disgrace, not busy-ness ☛ ☛

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The world can be redeemed only through business ; for business means betterment, and no business can now succeed that does not add to human happiness.

**W**E believe that only the busy person is happy, and that systematic, daily, useful work is man's greatest blessing ☛ ☛

We are a nation of workers, builders, inventors, creators, producers.

We are the richest country, per capita, in the world ; and our wealth has come from the farm, the forest, the factory, the mine, the sea.

We have dug, plowed, pumped, smelted, refined, transported and manufactured. We did not inherit our wealth, neither have we laid tribute on other countries as did those earlier civilizations ☛ ☛

Any individual who uses the word "commercial" as an epithet, who regards business enterprise as synonymous with graft and greed, who speaks of certain men as "self-made" and others as "educated," who gives more attention to war than to peace, who seeks to destroy rather than to create and build up, is essentially un-American.

The word "education" sometimes stands for idleness, but The American Philosophy symbols work, effort, industry. It means intelligent, thoughtful, reasonable and wise busy-ness—helping yourself by helping others ☛ ☛

The world's greatest prizes in the future will go to the businessman. The businessman is our only scientist and to him we must look for a Science of Economics that will eradicate poverty, disease, superstition—all that dissipates and destroys. The day is dawning!

So here, then, endeth *AN AMERICAN BIBLE*, and the same is submitted to the people, young and old, in the hope that it will help them to live, and mayhap, inspire them to write or compile other Bibles and better Bibles. ¶ Done into print by The Roycrofters, at their Shop, which is in East Aurora, Erie County, New York, Anno Domini, Nineteen Hundred Eleven.

